

# ASTAVAKRA SAMHITA



## Index

S.No	Chapter	No. of Verses	Page No
1	<a href="#">Chapter 1</a>	20	1
2	<a href="#">Chapter 2</a>	25	8
3	<a href="#">Chapter 3</a>	14	17
4	<a href="#">Chapter 4</a>	6	22
5	<a href="#">Chapter 5</a>	4	24
6	<a href="#">Chapter 6</a>	4	26
7	<a href="#">Chapter 7</a>	5	28
8	<a href="#">Chapter 8</a>	4	30
9	<a href="#">Chapter 9</a>	8	32
10	<a href="#">Chapter 10</a>	8	35
11	<a href="#">Chapter 11</a>	8	38
12	<a href="#">Chapter 12</a>	8	41
13	<a href="#">Chapter 13</a>	7	44
14	<a href="#">Chapter 14</a>	4	47
15	<a href="#">Chapter 15</a>	20	49
16	<a href="#">Chapter 16</a>	11	56

S.No	Chapter	No. of Verses	Page No
17	<a href="#">Chapter 17</a>	20	60
18	<a href="#">Chapter 18</a>	100	67
19	<a href="#">Chapter 19</a>	8	101
20	<a href="#">Chapter 20</a>	14	104
	<b>Total</b>	<b>298</b>	



# **CHAPTER 1**

***20 Verses***



## Chapter 1 - Verse 1

जनक उवाच

कथं ज्ञानमवाप्नोति कथं मुक्तिर्भविष्यति ।  
वैराग्यं च कथं प्राप्तमेतद् ब्रूहि मम प्रभो ॥१॥

*janaka uvāca*

*katham jñānamavāpnoti katham muktirbhaviṣyati,  
vairāgyam ca katham praptam-etad brūhi mama prabho. (1)*

Janaka said : "Teach me this, O Lord! how can Knowledge be acquired? How can Liberation come? How is renunciation achieved?" [Chapter 1 – Verse 1]

## Chapter 1 - Verse 2

अष्टावक्र उवाच

मुक्तिमिच्छसि चेत्तात विषयान् विषवत्त्यज ।  
क्षमार्जवदयातोषसत्यं पीयूषवद्भज ॥२॥

*aṣṭāvakra uvāca*

*muktim-icchasi cet-tāta viṣayān viṣavat-tyaja  
kṣamārjava-dayā-toṣa-satyam pīyūṣa-vad-bhaja. (2)*

Astavakra said : "If you aspire for Liberation, my child, reject the objects of the senses as poison and seek forgiveness, straightforwardness, kindness, cheerfulness and truth as nectar". [Chapter 1 – Verse 2]

### Chapter 1 - Verse 3

न पृथ्वी न जलं नाग्निर्न वायुर्द्यौर्न वा भवान् ।  
एषां साक्षिणमात्मानं चिद्रूपं विद्धि मुक्तये ॥३॥

*na pṛthvī na jalam nāgnirna vāyurdyaurṇa vā bhavān,  
eṣāṁ sākṣiṇamātmānaṁ cidrūpaṁ viddhi muktaye. (3)*

You are neither earth, nor water, nor fire, nor air, nor space. In order to attain freedom know the Self as the "witness" of all these - the embodiment of pure Consciousness itself. [Chapter 1 – Verse 3]

### Chapter 1 - Verse 4

यदि देहं पृथक्कृत्य चित्ति विश्राम्य तिष्ठसि ।  
अधुनैव सुखी शान्तः बन्धमुक्तो भविष्यसि ॥४॥

*yadi dehaṁ pṛthak-kṛtya citi viśrāmya tiṣṭhasi,  
adhunaiva sukhī śāntaḥ bandhamukto bhaviṣyasi. (4)*

If you detach yourself from the body and abide in Consciousness, you will at once become happy, peaceful and free from bondage. [Chapter 1 – Verse 4]

### Chapter 1 - Verse 5

न त्वं विप्रादिको वर्णोनाश्रमी नाक्षगोचरः ।  
असङ्गोऽसि निराकारो विश्वसाक्षी सुखी भव ॥५॥

*na tvam viprādiko varṇo-nāśramī nākṣagocaraḥ,  
asaṅgo-'si nirākāro viśva-sākṣī sukhī bhava. (5)*

You do not belong to the Brahmana or any such other caste. Nor do you belong to any station in life (asrama). You are not perceivable by the senses. Unattached, formless and "witness" of all you are, be happy. [Chapter 1 – Verse 5]

## Chapter 1 - Verse 6

धर्माधर्मौ सुखं दुःखं मानसानि न ते विभो ।  
न कर्ताऽसि न भोक्ताऽसि मुक्त एवासि सर्वदा ॥६॥

*dharmādharmāo sukhaṁ duḥkhaṁ mānasāni na te vibho,  
na kartā'si na bhoktā'si mukta evāsi sarvadā. (6)*

Virtue and vice, happiness and sorrow are all attributes of the mind, not of yourself, O all-pervading one! you are neither the "doer" nor the "enjoyer". Indeed, you are ever free. [Chapter 1 – Verse 6]

## Chapter 1 - Verse 7

एको द्रष्टासि सर्वस्य मुक्तप्रायोऽसि सर्वदा ।  
अयमेव हि ते बन्धो द्रष्टारं पश्यसीतरम् ॥७॥

*eko draṣṭāsi sarvasya muktaprāyo'si sarvadā,  
ayameva hi te bandho draṣṭāraṁ paśyasītaram. (7)*

You are the one seer of all, and are surely ever free. Indeed, this alone is your bondage that you see yourself not as the seer but as something different. [Chapter 1 – Verse 7]

## Chapter 1 - Verse 8

अहं कर्तेत्यहं मानमहाकृष्णाहिदंशितः ।  
नाहं कर्तेति विश्वासामृतं पीत्वा सुखी भव ॥८॥

*ahaṁ kartetyahaṁ māna-mahākṛṣṇāhi-daṁśitaḥ,  
nāhaṁ karteti viśvāsāmṛtaṁ pītvā sukhī bhava. (8)*

You, who have been bitten by the great black serpent of egoism "I am the doer", please drink the nectar of faith, "I am not the doer", and be happy. [Chapter 1 – Verse 8]

## Chapter 1 - Verse 9

एको विशुद्धबोधोऽहमिति निश्चयवह्निना ।  
प्रज्वाल्याज्ञानगहनं वीतशोकः सुखी भव ॥९॥

*eko viśuddhabodho'hamiti niścaya-vahninā,  
prajvālyājñāna-gahanam vīta-śokaḥ sukhī bhava. (9)*

Having thus burnt down the forest of ignorance with the fire of certitude "I am the one pure Consciousness", and discarding all grief, be happy. [Chapter 1 – Verse 9]

## Chapter 1 - Verse 10

यत्र विश्वमिदं भाति कल्पितं रज्जुसर्पवत् ।  
आनन्दपरमानन्दः स बोधस्त्वं सुखं चर ॥१०॥

*yatra viśvam-idam bhāti kalpitam rajju-sarpavat,  
ānanda-paramānandaḥ sa bodhastvam sukham cara. (10)*

You are that Consciousness, Bliss - supreme Bliss - upon which this universe appears superimposed, like a snake on a rope. Live happily as that blissful Consciousness. [Chapter 1 – Verse 10]

## Chapter 1 - Verse 11

मुक्ताभिमानी मुक्तो हि बद्धो बद्धाभिमान्यपि ।  
किंवदन्तीह सत्येयं या मतिः सा गतिर्भवेत् ॥११॥

*muktābhimānī mukto hi baddho baddhābhimānyapi,  
kimvadantīha satyeyam yā matiḥ sā gatirbhavet. (11)*

He who considers himself free becomes free indeed, and he who considers himself bound remains bound. "As one thinks, so one becomes", is a proverbial saying in this world and it is indeed quite true. [Chapter 1 – Verse 11]

## Chapter 1 - Verse 12

आत्मा साक्षी विभुः पूर्ण एको मुक्तश्चिदक्रियः ।  
असङ्गो निस्पृहः शान्तो भ्रमात् संसारवानिव ॥१२॥

*ātmā sākṣī vibhuḥ pūrṇa eko muktaśchidakriyaḥ,  
asaṅgo nisprahaḥ śānto bhramāt saṁsāravāniva. (12)*

The Self is witness, all-pervading, perfect, non-dual, free, Consciousness, actionless, unattached, desireless and quiet. Through illusion, It appears as if It is absorbed in the world. [Chapter 1 – Verse 12]

## Chapter 1 - Verse 13

कूटस्थं बोधमद्वैतमात्मानं परिभावय ।  
आभासोऽहं भ्रमं मुक्त्वा भावं बाह्यमथान्तरम् ॥१३॥

*kūṭasthaṁ bodham-advaitam-ātmānaṁ paribhāvaya,  
ābhāso'haṁ bhramaṁ muktvā bhāvaṁ bāhyam-athāntaram. (13)*

Having given up all external and internal fluctuations, and the illusion - "I am the reflected Self (ego)", meditate upon the Self, as immutable non-dual Consciousness. [Chapter 1 – Verse 13]

## Chapter 1 - Verse 14

देहाभिमानपाशेन चिरं बद्धोऽसि पुत्रक ।  
बोधोऽहं ज्ञानखड्गेन तन्निष्कृत्य सुखी भव ॥१४॥

*dehabhimāna-pāśena ciraṁ baddho'si putraka,  
bodho'haṁ jñāna-khaḍgena tanniṣkṛtya sukhī bhava. (14)*

My dear son, you have been bound by the rope of your body - Consciousness. Rend it asunder with the sword of the Knowledge "I am Consciousness" and be happy. [Chapter 1 – Verse 14]

### Chapter 1 - Verse 15

निःसङ्गो निष्क्रियोऽसि त्वं स्वप्रकाशो निरञ्जनः ।  
अयमेव हि ते बन्धः समाधिमनुतिष्ठसि ॥१५॥

*niḥsaṅgo niṣkriyo'si tvam svaprakāśo nirañjanaḥ,  
ayam-eva hi te bandhaḥ samādhim-anutiṣṭhasi. (15)*

You are unattached, actionless, self-effulgent and without any taints. "You practise meditation," and this indeed is your bondage. [Chapter 1 – Verse 15]

### Chapter 1 - Verse 16

त्वया व्याप्तमिदं विश्वं त्वयि प्रोतं यथार्थतः ।  
शुद्धबुद्धस्वरूपस्त्वं मा गमः क्षुद्रचित्तताम् ॥१६॥

*tvayā vyāptam-idam viśvaṁ tvayi protaṁ yathārthataḥ,  
śuddha-buddha-svarūpastvaṁ mā gamah kṣudra-cittatām. (16)*

You pervade this universe and this universe is strung or woven only in you. Really, by nature, you are pure Consciousness. Do not give way to petty-mindedness. [Chapter 1 – Verse 16]

### Chapter 1 - Verse 17

निरपेक्षो निर्विकारो निर्भरः शीतलाशयः ।  
अगाधबुद्धिरक्षुब्धो भव चिन्मात्रवासनः ॥१७॥

*nirapekṣo nirvikāro nirbharaḥ śītalāśayaḥ,  
agādha-buddhir-akṣubdho bhava cinmātra-vāśanaḥ. (17)*

You are unconditioned, changeless, dense, of profound intelligence, serene and unperturbed. Desire Consciousness alone. [Chapter 1 – Verse 17]

### Chapter 1 - Verse 18

साकारमनृतं विद्धि निराकारं तु निश्चलम् ।  
एतत्तत्त्वोपदेशेन न पुनर्भवसम्भवः ॥१८॥

*sākāram-anṛtaṁ viddhi nirākāraṁ tu niścalam,  
etat-tattvopadeśena na punarbhava-sambhavaḥ. (18)*

Know that which has form to be false and the formless to be changeless. Through this spiritual instruction you shall escape the possibility of rebirth. [Chapter 1 – Verse 18]

### Chapter 1 - Verse 19

यथैवाददर्शमध्यस्थे रूपेऽन्तः परितस्तु सः ।  
तथैवास्मिन् शरीरेऽन्तः परितः परमेश्वरः ॥१९॥

*yathaiivādarśa-madhyasthe rūpe'ntaḥ paritastu saḥ,  
tathaiivāsmiṁ śarīre'ntaḥ paritaḥ parameśvaraḥ. (19)*

Just as a mirror exists inside and outside the image reflected in it, so the supreme Self exists inside and outside this body. [Chapter 1 – Verse 19]

### Chapter 1 - Verse 20

एकं सर्वगतं व्योम बहिरन्तर्यथा घटे ।  
नित्यं निरन्तरं ब्रह्म सर्वभूतगणे तथा ॥२०॥

*ekaṁ sarvagataṁ vyoma bahir-antar-yathā ghaṭe,  
nityaṁ nirantaraṁ brahma sarvabhūtagaṇe tathā. (20)*

Just as the same all-pervading space is inside and outside the jar, so the immutable and all-pervading Brahman exists in all things and beings. [Chapter 1 – Verse 20]



# **CHAPTER 2**

***25 Verses***



## Chapter 2 - Verse 1

जनक उवाच

अहो निरञ्जनः शान्तो बोधोऽहं प्रकृतेः परः ।  
एतावन्तमहं कालं मोहेनैव विडम्बितः ॥१॥

*janaka uvāca*

*aho nirañjanaḥ śānto bodho'haṁ prakṛteḥ paraḥ,  
etāvantam-ahaṁ kālaṁ mohenaiva viḍambitaḥ. (1)*

Janaka Said : O! I am the taintless, serene, pure Consciousness, and beyond nature. So long I have spent my days bewildered by delusion. [Chapter 2 – Verse 1]

## Chapter 2 - Verse 2

यथा प्रकाशयाम्येको देहमेनं तथा जगत् ।  
अतो मम जगत्सर्वमथवा न च किञ्चन ॥२॥

*yathā prakāśayāmyeko deham-enam tathā jagat,  
ato mama jagat-sarvam-athavā na ca kiñcana. (2)*

I, the One, illumine this body and also reveal this universe. Therefore, mine is all this universe or indeed nothing is mine. [Chapter 2 – Verse 2]

## Chapter 2 - Verse 3

सशरीरमहो विश्वं परित्यज्य मयाऽधुना ।  
कुतश्चित् कौशलादेव परमात्मा विलोक्यते ॥३॥

*saśarīram-aho viśvaṁ parityajya mayā'dhunā,  
kutaścit kauśalād-eva paramātmā vilokyate. (3)*

O! having abandoned the universe together with the body, I now perceive the supreme Self through the dexterity of some Teacher. [Chapter 2 – Verse 3]

## Chapter 2 - Verse 4

यथा न तोयतो भिन्नास्तरङ्गाः फेनबुद्बुदाः ।  
आत्मनो न तथा भिन्नं विश्वमात्मविनिर्गतम् ॥४॥

*yathā na toyato bhinnās-taraṅgāḥ phena-budbudāḥ,  
ātmano na tathā bhinnam viśvam-ātmavinirgatam. (4)*

As waves, foam and bubbles are not different from the waters, so the universe, streaming forth from the Self, is not different from the Self. [Chapter 2 – Verse 4]

## Chapter 2 - Verse 5

तन्तुमात्रो भवेदेव पटो यद्वद्विचारितः ।  
आत्मतन्मात्रमेवेदं तद्वद्विश्वं विचारितम् ॥५॥

*tantumātro bhaved-eva paṭo yadvad-vicāritaḥ,  
ātmatanmātram-evedaṁ tadvad-viśvam vicāritam. (5)*

Just as cloth, when analysed, becomes nothing but thread, even so this universe, when examined carefully is found to be nothing but the Self. [Chapter 2 – Verse 5]

## Chapter 2 - Verse 6

यथैवेक्षुरसे क्लृप्ता तेन व्याप्तैव शर्करा ।  
तथा विश्वं मयि क्लृप्तं मया व्याप्तं निरन्तरम् ॥६॥

*yathaivekṣurase klptā tena vyāptaiva śarkarā,  
tathā viśvam mayi klptam mayā vyāptam nirantaram. (6)*

Just as sugar made from the sugarcane juice is entirely pervaded by that juice, so the universe, produced in me, is permeated by me, both within and without. [Chapter 2 – Verse 6]

## Chapter 2 - Verse 7

आत्माज्ञानाज्जगद्भाति आत्मज्ञानान्न भासते ।  
रज्ज्वज्ञानादहिर्भाति तज्ज्ञानाद्भासते न हि ॥७॥

*ātmājñānājagad-bhāti ātmajñānānna bhāsate,  
rajjvajñānād-ahirbhāti tajjñānād-bhāsate na hi. (7)*

The universe appears from the "ignorance" of the Self, and disappears with "knowledge" of the Self just as the serpent, indeed, appears from the "non-apprehension" of the rope and disappears with its "apprehension". [Chapter 2 – Verse 7]

## Chapter 2 - Verse 8

प्रकाशो मे निजं रूपं नातिरिक्तोऽस्म्यहं ततः ।  
यदा प्रकाशते विश्वं तदाऽहंभास एव हि ॥८॥

*prakāśo me nijam rūpam nātirikto'smyaham tataḥ,  
yadā prakāśate viśvam tadā'hambhāsa eva hi. (8)*

Light is my very nature; I am nothing other than that Light. When the universe manifests, indeed, it is I alone who shine. [Chapter 2 – Verse 8]

## Chapter 2 - Verse 9

अहो विकल्पितं विश्वमज्ञानान्मयि भासते ।  
रूप्यं शुक्तौ फणी रज्जौ वारि सूर्यकरे यथा ॥९॥

*aho vikalpitaṁ viśvam-ajñānān-mayi bhāsate,  
rūpyam śuktau phaṇi rajjau vāri sūryakare yathā. (9)*

O Marvellous! The universe appears in Me, misapprehended through "ignorance" just as silver in the mother-of-pearl, snake in the rope, and water in the sunlight. [Chapter 2 – Verse 9]

## Chapter 2 - Verse 10

मत्तो विनिर्गतं विश्वं मय्येव लयमेष्यति ।  
मृदि कुम्भो जले वीचिः कनके कटकं यथा ॥१० ॥

*matto vinirgatam viśvaṁ mayyeva layameṣyati,  
mṛdi kumbho jale vīciḥ kanake kaṭakaṁ yathā. (10)*

Just as the pot dissolves into clay, the wave into water or the bangle into gold, so the universe which has streamed forth from Me will attain dissolution in Me. [Chapter 2 – Verse 10]

## Chapter 2 - Verse 11

अहो अहं नमो मह्यं विनाशो यस्य नास्ति मे ।  
ब्रह्मादिस्तम्बपर्यन्तं जगन्नाशोऽपि तिष्ठतः ॥११ ॥

*aho ahaṁ namo mahyaṁ vināśo yasya nāsti me,  
brahmādi-stamba-paryantaṁ jagannāśe'pi tiṣṭhataḥ. (11)*

O! Marvellous am I! Adoration to Myself who knows no decay and survives even the destruction of the universe, from the Creator (Brahma) down to a blade of grass. [Chapter 2 – Verse 11]

## Chapter 2 - Verse 12

अहो अहं नमो मह्यमेकोऽहं देहवानपि ।  
क्वचिन्न गन्ता नागन्ता व्याप्य विश्वमवस्थितः ॥१२ ॥

*aho ahaṁ namo mahyam-eko'haṁ dehavānapi,  
kvacinna gantā nāgantā vyāpya viśvam-avasthitaḥ. (12)*

Marvellous am I! Adoration of Myself, who, though with a body, am one, who neither go anywhere, nor come from anywhere but ever abide pervading the universe. [Chapter 2 – Verse 12]

## Chapter 2 - Verse 13

अहो अहं नमो मह्यं दक्षो नास्तीह मत्समः ।  
असंस्पृश्य शरीरेण येन विश्वं चिरं धृतम् ॥१३॥

*aho ahaṁ namo mahyaṁ dakṣo nāstīha matsamaḥ,  
asaṁspr̥śya śarīreṇa yena viśvaṁ ciraṁ dhṛtam. (13)*

O! Marvellous am I! Salutations to Myself! There is none so competent in this world as Me, who, am holding the universe eternally without touching it with My body. [Chapter 2 – Verse 13]

## Chapter 2 - Verse 14

अहो अहं नमो मह्यं यस्य मे नास्ति किञ्चन ।  
अथवा यस्य मे सर्वं यद्वाङ्मनसगोचरम् ॥१४॥

*aho ahaṁ namo mahyaṁ yasya me nāsti kiñcana,  
athavā yasya me sarvaṁ yad-vāṅ-manasa-gocaram. (14)*

O! Marvellous am I! Prostrations to Myself who have nothing, or all, that which is accessible to speech and mind, belongs to Me only. [Chapter 2 – Verse 14]

## Chapter 2 - Verse 15

ज्ञानं ज्ञेयं तथा ज्ञाता त्रितयं नास्ति वास्तवम् ।  
अज्ञानाद्भाति यत्रेदं सोऽहमस्मि निरञ्जनः ॥१५॥

*jñānaṁ jñeyaṁ tathā jñātā tritayaṁ nāsti vāstavam,  
ajñānād-bhāti yatreḍaṁ so'ham-asmi nirañjanaḥ. (15)*

The "Knowledge", the "knowable" and the "knower" - these triple categories do not in fact exist. I am that taintless Self in which, through "ignorance", this triad appears to exist. [Chapter 2 – Verse 15]

## Chapter 2 - Verse 16

द्वैतमूलमहो दुःखं नान्यत्तस्यास्ति भेषजम् ।  
दृश्यमेतन्मृषा सर्व एकोऽहं चिद्रसोऽमलः ॥१६॥

*dvaita-mūlam-aho duḥkhaṁ nānyat-tasyāsti bheṣajam,  
dṛśyam-etanmr̥ṣā sarvaṁ eko'haṁ cid-raso'malah. (16)*

O!The root of all misery is the sense of duality. There is no other remedy for this (misery) except the realisation that all visible objects of experiences are unreal and that I am the non-dual, pure Consciousness and Bliss. [Chapter 2 – Verse 16]

## Chapter 2 - Verse 17

बोधमात्रोऽहमज्ञानादुपाधिः कल्पितो मया ।  
एवं विमृशतो नित्यं निर्विकल्पे स्थितिर्मम ॥१७॥

*bodhamātro'ham-ajñānād-upādhiḥ kalpito mayā,  
evaṁ vimṛśato nityaṁ nirvikalpe sthitirmama. (17)*

I am pure Consciousness. Through 'ignorance' I have projected my equipments, such as the body, upon the Self, Constantly reflecting thus I abide in the Self, purged of all mental activities. [Chapter 2 – Verse 17]

## Chapter 2 - Verse 18

न मे बन्धोऽस्ति मोक्षो वा भ्रान्तिः शान्ता निराश्रया ।  
अहो मयि स्थितं विश्वं वस्तुतो न मयि स्थितम् ॥१८॥

*na me bandho'sti mokṣo vā bhrāntiḥ śāntā nirāśrayā,  
aho mayi sthitam viśvaṁ vastuto na mayi sthitam. (18)*

I have neither bondage nor freedom. The 'illusion,' having lost its support, has ended. O! The universe, though it abides in Me, does not in fact exist in Me. [Chapter 2 – Verse 18]

## Chapter 2 - Verse 19

सशरीरमिदं विश्वं न किञ्चिदिति निश्चितम् ।  
शुद्धचिन्मात्र आत्मा च तत्कस्मिन् कल्पनाऽधुना ॥१९॥

*sa-śarīram-idaṁ viśvaṁ na kiñcid-iti niścitam,  
śuddha-cinmātra ātmā ca tat-kasmin kalpanā'dhunā. (19)*

I have known, for certain, that the body and the universe are unsubstantial and that the Self is pure Consciousness alone. So, now upon what can imaginations stand? [Chapter 2 – Verse 19]

## Chapter 2 - Verse 20

शरीरं स्वर्गनरकौ बन्धमोक्षौ भयं तथा ।  
कल्पनामात्रमेवैतत् किं मे कार्यं चिदात्मनः ॥२०॥

*śarīraṁ svarga-narakau bandha-mokṣau bhayaṁ tathā,  
kalpanā-mātram-evaitat kiṁ me kāryaṁ cidātmanah. (20)*

Body, the notions of heaven and hell, bondage and freedom, as also anxiety - all these are mere imaginations. What purpose have I with all these - I whose nature is pure Consciousness? [Chapter 2 – Verse 20]

## Chapter 2 - Verse 21

अहो जनसमूहेऽपि न द्वैतं पश्यतो मम ।  
अरण्यमिव संवृत्तं क्व रतिं करवाण्यहम् ॥२१॥

*aho jana-samūhe'pi na dvaitaṁ paśyato mama,  
araṇyam-iva saṁvṛttaṁ kva ratiṁ karavāṇyaham. (21)*

O Marvellous! I do not find any duality even in the midst of human crowds. I feel like I am in a forest. Towards what then should I feel attachment? [Chapter 2 – Verse 21]

## Chapter 2 - Verse 22

नाहं देहो न मे देहो जीवो नाहमहं हि चित् ।  
अयमेव हि मे बन्ध आसीद् या जीविते स्पृहा ॥२२॥

*nāhaṁ deho na me deho jīvo nāham-ahaṁ hi cit,  
ayam-eva hi me bandha āsīd yā jīvite sprhā. (22)*

I am not the body. Nor have I a body. I am not a being (ego). I am pure Consciousness. That I had desired to live - this indeed was my bondage. [Chapter 2 – Verse 22]

## Chapter 2 - Verse 23

अहो भुवनकल्लोलैर्विचित्रैर्द्राक् समुत्थितम् ।  
मय्यनन्तमहाम्भोधौ चित्तवाते समुद्यते ॥२३॥

*aho bhuvana-kallolair-vicitrairdrāk samutthitam,  
mayyananta-mahāmbhodhau cittavāte samudyate. (23)*

O Marvellous! In the limitless ocean of Me, when mental storms rise, diverse waves of worlds are instantly produced. [Chapter 2 – Verse 23]

## Chapter 2 - Verse 24

मय्यनन्तमहाम्भोधौ चित्तवाते प्रशाम्यति ।  
अभाग्याज्जीववणिजो जगत्पोतो विनश्वरः ॥२४॥

*mayyananta-mahāmbhodhau cittavāte praśāmyati,  
abhāgyājīvavaṇijo jagatpoto vinaśvaraḥ. (24)*

With the calming of the storms of the mind, in the limitless ocean of Myself, unfortunately for the jiva, the trader, the ship of the universe gets wrecked and sunk! [Chapter 2 – Verse 24]



## Chapter 2 - Verse 25

मय्यनन्तमहाम्भोधावाश्चर्यं जीववीचयः ।  
उद्यन्ति घ्नन्ति खेलन्ति प्रविशन्ति स्वभावतः ॥२५॥

*mayyananta-mahāmbhodhāv-āścaryam jīva-vīcayah,  
udyanti ghnanti khelanti praviśanti svabhāvataḥ. (25)*

Wonderful! Marvellous! In Me, the limitless ocean, the waves of individual selves, according to their nature, rise, jostle about, play for a time and disappear. [Chapter 2 – Verse 25]



# **CHAPTER 3**

***14 Verses***

### Chapter 3 - Verse 1

अष्टावक्र उवाच

अविनाशिनमात्मानमेकं विज्ञाय तत्त्वतः ।  
तवात्मज्ञस्य धीरस्य कथमर्थार्जने रतिः ॥१॥

*aṣṭāvakra uvāca*

*avināśinam-ātmānam-ekaṁ vijñāya tattvataḥ,  
tavātmajñasya dhīrasya katham-arthārjane ratiḥ. (1)*

Astavakra said : Having known the Self in its true nature as indestructible and one, how is it that you, a knower of the Self and one poised in wisdom, feel passion for the accumulation of wealth? [Chapter 3 – Verse 1]

### Chapter 3 - Verse 2

आत्माज्ञानादहो प्रीतिर्विषयभ्रमगोचरे ।  
शुक्तेरज्ञानतो लोभो यथा रजतविभ्रमे ॥२॥

*ātmājñānād-aho prītir-viṣaya-bhrama-gocare,  
śukterajñānato lobho yathā rajata-vibhrame. (2)*

Alas! Just as, due to ignorance, a seashell is sought, mistaking it for silver, even so, due to the "ignorance" of the Self, there is attachment to the illusory world of the senses. [Chapter 3 – Verse 2]

### Chapter 3 - Verse 3

विश्वं स्फुरति यत्रेदं तरङ्गा इव सागरे ।  
सोऽहमस्मीति विज्ञाय किं दीन इव धावसि ॥३॥

*viśvaṁ sphurati yatredaṁ taraṅgā iva sāgare,  
so'ham-asmīti vijñāya kiṁ dīna iva dhāvasi. (3)*

Having realised, "I am That", from which the universe arises, like waves from the sea, why do you run about like a wretched creature? [Chapter 3 – Verse 3]

### Chapter 3 - Verse 4

श्रुत्वाऽपि शुद्धचैतन्यमात्मानं अतिसुन्दरम् ।  
उपस्थेऽत्यन्तसंसक्तो मालिन्यमधिगच्छति ॥४॥

*śrutvā'pi śuddha-caitanyam-ātmānaṁ atisundaram,  
upasthe'tyanta-saṁsakto mālinyam-adhigacchati. (4)*

Even after hearing that the Self is pure Consciousness, supremely beautiful, how can one yet be deeply entangled in sensuous objects and thus become impure? [Chapter 3 – Verse 4]

### Chapter 3 - Verse 5

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।  
मुनेर्जानत आश्चर्यं ममत्वमनुवर्तते ॥५॥

*sarva-bhūteṣu cātmānaṁ sarva-bhūtāni cātmani,  
muner-jānata āścaryam mamatvam-anuvartate. (5)*

This is amazing that the sense of ownership (mineness) should still continue in the wise men who have realised "the Self in all beings and all beings in the Self". [Chapter 3 – Verse 5]

### Chapter 3 - Verse 6

आस्थितः परमाद्वैतं मोक्षार्थेऽपि व्यवस्थितः ।  
आश्चर्यं कामवशगो विकलः केलिशिक्षया ॥६॥

*āsthitaḥ paramādvaitam mokṣārthe'pi vyavasthitaḥ,  
āścaryam kāmavaśago vikalah keliśikṣayā. (6)*

It is strange indeed, that one abiding in the transcendent non-duality and set for the goal of Liberation should yet come under the sway of lust and distraught by his sexual habits.  
[Chapter 3 – Verse 6]

### Chapter 3 - Verse 7

उद्भूतं ज्ञानदुर्मित्रमवधार्यातिदुर्बलः ।  
आश्चर्यं काममाकाङ्क्षेत् कालमन्तमनुश्रितः ॥७॥

*udbhūtam jñāna-durmitram-avadhāryātidurbalaḥ,  
āścaryam kāmam-ākāṅkṣet kālam-antam-anuśritaḥ. (7)*

Strange it is that knowing sex to be an enemy of Knowledge, even a man who has grown extremely weak and has reached his last day should yet desire for sex-gratification!  
[Chapter 3 – Verse 7]

### Chapter 3 - Verse 8

इहामुत्र विरक्तस्य नित्यानित्यविवेकिनः ।  
आश्चर्यं मोक्षकामस्य मोक्षादेव विभीषिका ।८॥

*ihāmutra viraktasya nityānitya-vivekinaḥ,  
āścaryam mokṣa-kāmasya mokṣādeva vibhīṣikā. (8)*

It is strange that one who is unattached to the pleasures of this world and the next, who discriminates the eternal from the ephemeral and who aspires for Liberation, should yet fear the dissolution of the body! [Chapter 3 – Verse 8]

### Chapter 3 - Verse 9

धीरस्तु भोज्यमानोऽपि पीड्यमानोऽपि सर्वदा ।  
आत्मानं केवलं पश्यन् न तुष्यति न कुप्यति ॥९॥

*dhīrastu bhojyamāno'pi pīḍyamāno'pi sarvadā,  
ātmānaṁ kevalaṁ paśyan na tuṣyati na kupyati. (9)*

The wise person ever sees the absolute Self and is neither pleased nor angry, indeed, even when feted and feasted or tormented. [Chapter 3 – Verse 9]

### Chapter 3 - Verse 10

चेष्टमानं शरीरं स्वं पश्यत्यन्यशरीरवत् ।  
संस्तवे चापि निन्दायां कथं क्षुभ्येत् महाशयः ॥१०॥

*ceṣṭamānaṁ śarīraṁ svaṁ paśyatyanya-śarīravat,  
saṁstave cāpi nindāyāṁ kathaṁ kṣubhyet mahāśayaḥ. (10)*

A great souled person watches his own body acting as if it were another's. As such, how should he be perturbed by praise or blame? [Chapter 3 – Verse 10]

### Chapter 3 - Verse 11

मायामात्रमिदं विश्वं पश्यन् विगतकौतुकः ।  
अपि सन्निहिते मृत्यौ कथं त्रस्यति धीरधीः ॥११॥

*māyā-mātram-idaṁ viśvaṁ paśyan vigata-kautukaḥ,  
api sannihite mṛtyau kathaṁ trasyati dhīradhīḥ. (11)*

Realising this universe as a mere illusion and having lost all zest in life, how can even such a man of poised intellect fear the approach of death? [Chapter 3 – Verse 11]

### Chapter 3 - Verse 12

निःस्पृहं मानसं यस्य नैराश्येऽपि महात्मनः ।  
तस्यात्मज्ञानतृप्तस्य तुलना केन जायते ॥१२॥

*niḥspr̥haṁ mānasam yasya nairāśye'pi mahātmanah,  
tasyātmajñāna-tr̥ptasya tulanā kena jāyate. (12)*

With whom can we compare that great sage, whose mind is free from desires; who, even in his frustration experiences contentment in his Self-knowledge? [Chapter 3 – Verse 12]

### Chapter 3 - Verse 13

स्वभावादेव जानानो दृश्यमेतन्न किञ्चन ।  
इदं ग्राह्यमिदं त्याज्यं स किं पश्यति धीरधीः ॥१३॥

*svabhāvād-eva jānāno dṛśyam-etanna kiñcana,  
idaṁ grāhyam-idaṁ tyājyaṁ sa kiṁ paśyati dhīradhīḥ. (13)*

Why should that wise minded man, who knows that the perceived world in its own nature, has no substance, consider one thing acceptable and another unacceptable?[Chapter 3 – Verse 13]

### Chapter 3 - Verse 14

अन्तस्त्यक्तकषायस्य निर्द्वन्द्वस्य निराशिषः ।  
यदृच्छयागतो भोगो न दुःखाय न तुष्टये ॥१४॥

*antastyakta-kaṣāyasya nirdvandvasya nirāśiṣaḥ,  
yadṛcchayāgato bhogo na duḥkhāya na tuṣṭaye. (14)*

He who has given up all worldly passions from his mind, who is beyond the pairs of opposites and who is free from desires, to him objects of enjoyment, unexpectedly reaching him, can cause neither pleasure nor pain. [Chapter 3 – Verse 14]



# **CHAPTER 4**

***6 Verses***



## Chapter 4 - Verse 1

जनक उवाच

हन्तात्मज्ञस्य धीरस्य खेलतो भोगलीलया ।  
न हि संसारवाहिकैर्मूढैः सह समानता ॥१॥

*janaka uvāca*

*hantātmañāsya dhīrasya khelato bhogalīlayā,  
na hi saṁsāra-vāhikair-mūḍhaiḥ saha samānatā. (1)*

O marvel! The man of understanding, the knower of the Self, who plays the sport of life, has no comparison with the deluded beasts of burden of the world. [Chapter 4 – Verse 1]

## Chapter 4 - Verse 2

यत्पदं प्रेप्सवो दीनाः शक्राद्याः सर्वदेवताः ।  
अहो तत्र स्थितो योगी न हर्षमुपगच्छति ॥२॥

*yat-padam prepsavo dīnāḥ śakrādyāḥ sarva-devatāḥ,  
aho tatra sthito yogī na harṣam-upagacchati. (2)*

O marvel! The yogin does not feel elated abiding in that state which Indra and others hanker after and become unhappy (because they cannot attain it). [Chapter 4 – Verse 2]

## Chapter 4 - Verse 3

तज्ज्ञस्य पुण्यपापाभ्यां स्पर्शो ह्यन्तर्न जायते ।  
न ह्याकाशस्य धूमेन दृश्यमानाऽपि सङ्गतिः ॥३॥

*tajjñāsya puṇya-pāpābhyāṁ sparśo hyantarna jāyate,  
na hyākāśasya dhūmena dṛśyamānā'pi saṅgatiḥ. (3)*

Indeed, the heart of one who has comprehended the Self is not touched by virtue and vice, just as the space is uncontaminated by smoke even though apparently it exists in space. [Chapter 4 – Verse 3]

### Chapter 4 - Verse 4

आत्मैवेदं जगत्सर्वं ज्ञातं येन महात्मना ।  
यदृच्छया वर्तमानं तं निषेद्धुं क्षमेत कः ॥४॥

*ātmaivedaṁ jagat-sarvaṁ jñātaṁ yena mahātmanā,  
yadṛcchayā vartamānaṁ taṁ niṣeddhunṁ kṣameta kaḥ. (4)*

The wise man, who has known this entire universe to be the Self alone, acts spontaneously. Who can forbid him? [Chapter 4 – Verse 4]

### Chapter 4 - Verse 5

आब्रह्मस्तम्बपर्यन्ते भूतग्रामे चतुर्विधे ।  
विज्ञस्यैव हि सामर्थ्यमिच्छानिच्छाविवर्जने ॥५॥

*ābrahma-stamba-paryante bhūta-grāme caturvidhe,  
vijñasyaiva hi sāmāthyam-icchānicchā-vivarjane. (5)*

Of the four categories of existence, from Brahma down to a grass blade, it is the wise one alone who has the capacity to renounce desires and aversions. [Chapter 4 – Verse 5]

### Chapter 4 - Verse 6

आत्मानमद्वयं कश्चिज्जानाति जगदीश्वरम् ।  
यद्वेत्ति तत्स कुरुते न भयं तस्य कुत्रचित् ॥६॥

*ātmānam-advayaṁ kaścijjānāti jagadīśvaram,  
yadvetti tatsa kurute na bhayaṁ tasya kutracit. (6)*

Rare indeed is the one who knows the Self, as one without a second and as the Lord of the universe. He does what comes to his mind and has no fears from any quarters. [Chapter 4 – Verse 6]

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# **CHAPTER 5**

***4 Verses***

## Chapter 5 - Verse 1

अष्टावक्र उवाच

न ते सङ्गोऽस्ति केनापि किं शुद्धस्त्यक्तुमिच्छसि ।  
सङ्घातविलयं कुर्वन्नेवमेव लयं व्रज ॥१॥

*aṣṭāvakra uvāca*

*na te saṅgo'sti kenāpi kiṁ śuddhastyaktum-icchasi,  
saṅghāta-vilayaṁ kurvannevaṁ-eva layaṁ vraja. (1)*

Astavakra Said : You have no contact with anything whatsoever. Pure as you are, what do you want to renounce? Having dissolved the body-complex, enter into "laya" - the state of dissolution. [Chapter 5 – Verse 1]

## Chapter 5 - Verse 2

उदेति भवतो विश्वं वारिधेरिव बुद्बुदः ।  
इति ज्ञात्वैकमात्मानमेवमेव लयं व्रज ॥२॥

*udeti bhavato viśvaṁ vāridheriva budbudah,  
iti jñātvaiḥkam-ātmānam-evam-eva layaṁ vraja. (2)*

The universe rises from You, like a bubble from the sea, thus comprehend the non-dual Self. In this way, enter into "laya" - the state of dissolution. [Chapter 5 – Verse 2]

## Chapter 5 - Verse 3

प्रत्यक्षमप्यवस्तुत्वाद्विश्वं नास्त्यमले त्वयि ।  
रज्जुसर्प इव व्यक्तमेवमेव लयं व्रज ॥३॥

*pratyakṣam-apyavastutvād-viśvaṁ nāstyamale tvayi,  
rajjū-sarpa iva vyaktam-evam-eva layaṁ vraja. (3)*

The universe even though visible, because it is unreal, like the snake in the rope, does not exist in you, who are pure. Thus, in this way, enter into "laya" - the state of dissolution. [Chapter 5 – Verse 3]

## Chapter 5 - Verse 4

समदुःखसुखः पूर्ण आशानैराश्ययोः समः ।  
समजीवितमृत्युः सन्नेवमेव लयं व्रज ॥४॥

*sama-duḥkha-sukhaḥ pūrṇa āśā-nairāśyayoḥ samaḥ,  
sama-jīvita-mṛtyuḥ sanneva-eva layam vraja. (4)*

You are perfect and the same in pain and pleasure, in hope and disappointment and in life and death. Thus, in this way, enter into "laya" - the state of dissolution. [Chapter 5 – Verse 4]

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# **CHAPTER 6**

***4 Verses***

## Chapter 6 - Verse 1

जनक उवाच

आकाशवदनन्तोऽहं घटवत्प्राकृतं जगत् ।  
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥१॥

*janaka uvāca*

*ākāśavad-ananto 'haṁ ghaṭavat-prākṛtaṁ jagat,  
iti jñānaṁ tathaitasya na tyāgo na graho layaḥ. (1)*

Janaka Said : Infinite as space am I and the world like a limited jar; this is "true Knowledge". There is nothing then to be renounced nor to be accepted nor to be destroyed. [Chapter 6 – Verse 1]

## Chapter 6 - Verse 2

महोदधिरिवाहं स प्रपञ्चो वीचिसन्निभः ।  
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥२॥

*mahodadhir-ivāhaṁ sa prapañco vīcisannibhaḥ,  
iti jñānaṁ tathaitasya na tyāgo na graho layaḥ. (2)*

I am like the ocean and the universe is like a wave : this is "true Knowledge". There is nothing then to be renounced or to be accepted or to be destroyed. [Chapter 6 – Verse 2]

## Chapter 6 - Verse 3

अहं स शुक्तिसङ्काशो रूप्यवद्विश्वकल्पना ।  
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥३॥

*ahaṁ sa śukti-saṅkāśo rūpyavad-viśvakalpanā,  
iti jñānaṁ tathaitasya na tyāgo na graho layaḥ. (3)*

I am like the seashell and the illusion of the universe is like the silveriness, this is "true Knowledge". There is nothing then to be renounced nor to be accepted nor to be destroyed. [Chapter 6 – Verse 3]

## Chapter 6 - Verse 4

अहं वा सर्वभूतेषु सर्वभूतान्यथो मयि ।  
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥४॥

*aham vā sarvabhūteṣu sarvabhūtānyatho mayi,  
iti jñānam tathaitasya na tyāgo na graho layaḥ. (4)*

I am, indeed, in all beings and all beings are in Me, this is "true Knowledge". There is nothing then to be renounced nor to be accepted nor to be destroyed. [Chapter 6 – Verse 4]



A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring rolled-up ends.

# **CHAPTER 7**

***5 Verses***

## Chapter 7 - Verse 1

जनक उवाच

मय्यनन्तमहाम्भोधौ विश्वपोत इतस्ततः ।  
भ्रमति स्वान्तवातेन न ममास्त्यसहिष्णुता ॥१॥

*janaka uvāca*

*mayyananta-mahāmbhodhau viśvapota itastataḥ,  
bhramati svānta-vātena na mamāstyasahiṣṇutā. (1)*

In Me, the shoreless ocean, the ark of the universe, moves here and there, driven by the wind of its own mind (universal mind). I am not impatient. [Chapter 7 – Verse 1]

## Chapter 7 - Verse 2

मय्यनन्तमहाम्भोधौ जगद्वीचिः स्वभावतः ।  
उदेतु वास्तमायातु न मे वृद्धिर्न च क्षतिः ॥२॥

*mayyananta-mahāmbhodhau jagad-vīciḥ svabhāvataḥ,  
udetu vāstam-āyātu na me vṛddhirna ca kṣatiḥ. (2)*

In Me, the limitless ocean, let the waves of the world rise and vanish spontaneously. I experience neither increase nor decrease (of Me) thereby. [Chapter 7 – Verse 2]

## Chapter 7 - Verse 3

मय्यनन्तमहाम्भोधौ विश्वं नाम विकल्पना ।  
अतिशान्तो निराकार एतदेवाहमास्थितः ॥३॥

*mayyananta-mahāmbhodhau viśvaṁ nāma vikalpanā,  
atisānto nirākāra etadevāham-āsthitaḥ. (3)*

In Me, the shoreless ocean, is the imagined illusion of the universe. I am the profoundly tranquil and formless. In this Knowledge alone, I abide. [Chapter 7 – Verse 3]

### Chapter 7 - Verse 4

नात्मा भावेषु नो भावस्तत्रानन्ते निरञ्जने ।  
इत्यसक्तोऽस्पृहः शान्त एतदेवाहमास्थितः ॥४॥

*nātmā bhāveṣu no bhāvas-tatrānante nirañjane,  
ityasakto'sprahaḥ śānta etadevāham-āsthitaḥ. (4)*

The Self is not in the object, nor is the object in this Self, which is infinite and taintless. Hence, it is free from attachment and desire; it is tranquil. In this Knowledge alone I abide. [Chapter 7 – Verse 4]

### Chapter 7 - Verse 5

अहो चिन्मात्रमेवाहमिन्द्रजालोपमं जगत् ।  
अतो मम कथं कुत्र हेयोपादेयकल्पना ॥५॥

*aho cinmātram-evāham-indrajālopamaṁ jagat,  
ato mama katham kutra heyopādeya-kalpanā. (5)*

O Marvellous! I am really pure Consciousness. The world is like a magic show. Hence, how and where can there be any notion of rejection or acceptance in Me? [Chapter 7 – Verse 5]



# **CHAPTER 8**

***4 Verses***

## Chapter 8 - Verse 1

अष्टावक्र उवाच

तदा बन्धो यदा चित्तं किञ्चिद्वाञ्छति शोचति ।  
किञ्चिन्मुञ्चति गृह्णाति किञ्चिद्धृष्यति कुप्यति ॥१॥

*aṣṭāvakra uvāca*

*tadā bandho yadā cittam kiñcid-vāñchati śocati,  
kiñcin-muñcati grhṇāti kiñcid-dhṛṣyati kupyati. (1)*

Astavakra Said : It is bondage when the mind desires or grieves at anything; does reject or accept anything; does feel happy or angry at anything. [Chapter 8 – Verse 1]

## Chapter 8 - Verse 2

तदा मुक्तिर्यदा चित्तं न वाञ्छति न शोचति ।  
न मुञ्चति न गृह्णाति न हृष्यति न कुप्यति ॥२॥

*tadā muktir-yadā cittam na vāñchati na śocati,  
na muñcati na grhṇāti na hrṣyati na kupyati. (2)*

Freedom is attained when the mind does not desire or grieve, does not reject or accept, does not feel happy or angry at anything. [Chapter 8 – Verse 2]

## Chapter 8 - Verse 3

तदा बन्धो यदा चित्तं सक्तं कास्वपि दृष्टिषु ।  
तदा मोक्षो यदा चित्तमसक्तं सर्वदृष्टिषु ॥३॥

*tadā bandho yadā cittam saktam kāsvapi drṣṭiṣu,  
tadā mokṣo yadā cittam-asaktam sarvadrṣṭiṣu. (3)*

It is bondage, when the mind is attached to any of the sensory perceptions. It is freedom when the mind is detached from all perceptions. [Chapter 8 – Verse 3]

## Chapter 8 - Verse 4

यदा नाहं तदा मोक्षो यदाहं बन्धनं तदा ।  
मत्वेति हेलया किञ्चित् मा गृहाण विमुञ्च मा ॥४॥

*yadā nāhaṁ tadā mokṣo yadāhaṁ bandhanam tadā,  
matveti helayā kiñcit mā gṛhāṇa vimuñca mā. (4)*

When there is no ego-"I" there is "freedom", when there is ego-"I" there is "bondage".  
Knowing thus, stop from accepting or rejecting anything playfully. [Chapter 8 – Verse 4]



# **CHAPTER 9**

***8 Verses***

## Chapter 9 - Verse 1

अष्टावक्र उवाच

कृताकृते च द्वन्द्वानि कदा शान्तानि कस्य वा ।  
एवं ज्ञात्वेह निर्वेदाद्भव त्यागपरोऽव्रती ॥१॥

*aṣṭāvakra uvāca*

*kṛtākṛte ca dvandvāni kadā śāntāni kasya vā,  
evam jñātveha nirvedād-bhava tyāgaparo'vratī. (1)*

Astavakra said : To whom do the conflicts of duties performed and not performed and of the pairs of opposites belong? When do they cease? End for whom? Having thus fully enquired, through complete indifference to the world, become passionless and be devoted to renunciation. [Chapter 9 – Verse 1]

## Chapter 9 - Verse 2

कस्यापि तात धन्यस्य लोकचेशावलोकनात् ।  
जीवितेच्छा बुभुक्षा च बुभुत्सोपशमं गताः ॥२॥

*kasyāpi tāta dhanyasya loka-ceṣṭāvalokanāt,*

*jīvitecchā bubhukṣā ca bubhutsopaśamaṁ gatāḥ. (2)*

Rare indeed, my son, is that blessed person whose passion for living, desire to enjoy and hunger to learn and know have been extinguished by observing the ways of men.  
[Chapter 9 - Verse 2]



### Chapter 9 - Verse 3

अनित्यं सर्वमेवेदं तापत्रितयदूषितम् ।  
असारं निन्दितं हेयमिति निश्चित्य शाम्यति ॥३॥

*anityam sarvam-evedam tāpa-tritaya-dūṣitam,  
asāram ninditam heyam-iti niścitya śāmyati. (3)*

The Man of Wisdom becomes serene by realising that this world indeed is transient, filthy with the triple misery, worthless, contemptible and as something to be rejected.  
[Chapter 9 – Verse 3]

### Chapter 9 - Verse 4

कोऽसौ कालो वयः किं वा यत्र द्वन्द्वानि नो नृणाम् ।  
तान्युपेक्ष्य यथाप्राप्तवर्ती सिद्धिमवाप्नुयात् ॥४॥

*ko'sau kālo vayaḥ kiṁ vā yatra dvandvāni no nṛṇām,  
tānyupekṣya yathāprāptavartī siddhim-avāpnuyāt. (4)*

What is that time or that age, in which the pairs of opposites do not exist for man? He who, abjuring these, rests contented with what comes to him unasked, reaches perfection.  
[Chapter 9 – Verse 4]

### Chapter 9 - Verse 5

नाना मतं महर्षीणां साधूनां योगिनां तथा ।  
दृष्ट्वा निर्वेदमापन्नः को न शाम्यति मानवः ॥५॥

*nānā matam maharṣīṇāṁ sādhusnāṁ yoginām tathā,  
drṣṭvā nirvedam-āpannaḥ ko na śāmyati mānavaḥ. (5)*

Where is that man, who having observed the diversities of opinions among the great seers, sages and yogins, and thus becoming completely indifferent, does not attain tranquillity.  
[Chapter 9 – Verse 5]

### Chapter 9 - Verse 6

कृत्वा मूर्तिपरिज्ञानं चैतन्यस्य न किं गुरुः ।  
निर्वेदसमतायुक्त्या यस्तारयति संसृतेः ॥६॥

*kṛtvā mūrti-parijñānaṁ caitanyasya na kiṁ guruh,*  
*nirveda-samatā-yuktyā yastārayati saṁsṛteḥ. (6)*

He who apprehends the true nature of pure Consciousness, by complete indifference to be the world, by equanimity and by logical reasoning and thus saves himself from the round of birth and death-is the not really the spiritual guide? [Chapter 9 – Verse 6]

### Chapter 9 - Verse 7

पश्य भूतविकारांस्त्वं भूतमात्रान् यथार्थतः ।  
तत्क्षणाद्वन्धनिर्मुक्तः स्वरूपस्थो भविष्यसि ॥७॥

*paśya bhūta-vikārāṁs-tvaṁ bhūtamātrān yathārthataḥ,*  
*tat-kṣaṇād-bandha-nirmuktaḥ svarūpastho bhaviṣyasi. (7)*

Recognising the modifications of the elements as nothing in reality, but the five elements themselves, you will at once be free from their bondage, and thus abide in your true nature. [Chapter 9 – Verse 7]

### Chapter 9 - Verse 8

वासना एव संसार इति सर्वा विमुञ्च ताः ।  
तत्त्यागो वासनात्यागात् स्थितिरेद्य यथा तथा ॥८॥

*vāsanā eva saṁsāra iti sarvā vimuñca tāḥ,*  
*tattyāgo vāsanātyāgāt sthitiradya yathā tathā. (8)*

Desires alone constitute the world; therefore, you please renounce them all. The giving up of desires is the renunciation of the world. Now you may live anywhere you like. [Chapter 9 – Verse 8]



# **CHAPTER 10**

***8 Verses***

## Chapter 10 - Verse 1

अष्टावक्र उवाच

विहाय वैरिणं काममर्थं चानर्थसङ्कुलम् ।  
धर्ममप्येतयोर्हेतुं सर्वत्रानादरं कुरु ॥१॥

*aṣṭāvakra uvāca*

*vihāya vairiṇaṁ kāmam-arthaṁ cānartha-saṅkulam,  
dharmam-apyetayor-hetuṁ sarvatrānādaraṁ kuru. (1)*

Having given up "desire" (kama) which is the enemy, "wealth" (artha - worldly prosperity) which is attended with mischief, and "piety" (dharma - performance of good deeds) which is the cause of these two, cultivate indifference to everything. [Chapter 10 – Verse 1]

## Chapter 10 - Verse 2

स्वप्नेन्द्रजालवत् पश्य दिनानि त्रीणि पञ्च वा ।  
मित्रक्षेत्रधनागारदारदायादिसम्पदः ॥२॥

*svapnendrajālavat paśya dināni trīṇi pañca vā,  
mitra-kṣetra-dhanāgāra-dāra-dāyādi-sampadaḥ. (2)*

Look upon friends, lands, wealth, houses, wives, presents, and other such objects of fortune as a dream or as a magician's show, lasting only a few days - just three or five. [Chapter 10 – Verse 2]

### Chapter 10 - Verse 3

यत्र यत्र भवेत्तृष्णा संसारं विद्धि तत्र वै ।  
प्रौढवैराग्यमाश्रित्य वीततृष्णः सुखी भव ॥३॥

*yatra yatra bhavet-trṣṇā saṁsāraṁ viddhi tatra vai,  
prauḍha-vairāgyam-āśritya vītatṛṣṇaḥ sukhī bhava. (3)*

Know that to be the world wherever there is desire. Cultivating strong dispassion, go beyond the desire and be happy. [Chapter 10 – Verse 3]

### Chapter 10 - Verse 4

तृष्णामात्रात्मको बन्धस्तन्नाशो मोक्ष उच्यते ।  
भवासंसक्तिमात्रेण प्राप्तितुष्टिर्मुहुर्मुहुः ॥४॥

*trṣṇā-mātrātmako bandhas-tannāśo mokṣa ucyate,  
bhavāsaṁsakti-mātreṇa prāpti-tuṣṭir-muhurmuhuḥ. (4)*

Desire is the soul of bondage and its destruction is said to be Liberation. By non-attachment to the world alone does one attain the constant bliss of the realisation of the Self. [Chapter 10 – Verse 4]

### Chapter 10 - Verse 5

त्वमेकश्चेतनः शुद्धो जडं विश्वमसत्तथा ।  
अविद्यापि न किञ्चित्सा का बुभुत्सा तथापि ते ॥५॥

*tvam-ekāś-cetanaḥ śuddho jaḍaṁ viśvam-asat-tathā,  
avidyāpi na kiñcit-sā kā bubhutsā tathāpi te. (5)*

You are the one, pure Intelligence. The universe is inert and unreal. Ignorance also is non-existent. What then can you yet desire to know? [Chapter 10 – Verse 5]

### Chapter 10 - Verse 6

राज्यं सुताः कलत्राणि शरीराणि सुखानि च ।  
संसक्तस्यापि नष्टानि तव जन्मनि जन्मनि ॥६॥

*rājyaṁ sutāḥ kalatrāṇi śarīrāṇi sukhāni ca,  
saṁsaktasyāpi naṣṭāni tava janmani janmani. (6)*

Kingdoms, sons, wives, bodies and pleasures have all been lost to you, life after life, even though you were attached to them. [Chapter 10 – Verse 6]

### Chapter 10 - Verse 7

अलमर्थेन कामेन सुकृतेनापि कर्मणा ।  
एभ्यः संसारकान्तारे न विश्रान्तमभून्मनः ॥७॥

*alam-arthena kāmena sukṛtenāpi karmaṇā,  
ebhyaḥ saṁsāra-kāntāre na viśrāntam-abhūn-manaḥ. (7)*

Enough of wealth, desires and pious deeds! In the wilderness of the world, the mind did not find repose in these. [Chapter 10 – Verse 7]

### Chapter 10 - Verse 8

कृतं न कति जन्मानि कायेन मनसा गिरा ।  
दुःखमायासदं कर्म तदद्याप्युपरम्यताम् ॥८॥

*kṛtaṁ na kati janmāni kāyena manasā girā,  
duḥkham-āyāsadaṁ karma tad-adyāpy-uparamyatām. (8)*

For how many births have you not undertaken hard and painful work with your body, mind and speech? Hence, cease them, at least today! [Chapter 10 – Verse 8]



# **CHAPTER 11**

***8 Verses***

## Chapter 11 - Verse 1

अष्टावक्र उवाच  
भावाभावविकारश्च स्वभावादिति निश्चयी ।  
निर्विकारो गतक्लेशः सुखेनैवोपशाम्यति ॥१॥

*aṣṭāvakra uvāca*  
*bhāvābhāva-vikāraśca svabhāvād-iti niścayī,*  
*nirvikāro gata-kleśaḥ sukhenai vopaśāmyati. (1)*

Astavakra said : He who has understood with certitude that change in the form of existence and destruction is inherent in things, he becomes unperturbed and free from pains and easily finds his peace. [Chapter 11 – Verse 1]

## Chapter 11 - Verse 2

ईश्वरः सर्वनिर्माता नेहान्य इति निश्चयी ।  
अन्तर्गलितसर्वाशः शान्तः क्वापि न सज्जते ॥२॥

*īśvaraḥ sarva-nirmātā nehānya iti niścayī,*  
*antargalita-sarvāśaḥ śāntaḥ kvāpi na sajjate. (2)*

He who has understood with certitude that God (Self) is the Creator of all and there is non else here, becomes calm with all his inner desires melted away. He is no longer attached to anything whatsoever. [Chapter 11 – Verse 2]

## Chapter 11 - Verse 3

आपदः सम्पदः काले दैवादेवेति निश्चयी ।  
तृप्तः स्वस्थेन्द्रियो नित्यं न वाञ्छति न शोचति ॥३॥

*āpadaḥ sampadaḥ kāle daivād-eveti niścayī,*  
*tr̥ptaḥ svasthendriyo nityaṁ na vāñchati na śocati. (3)*

He who has understood with certitude that misfortune and fortune come in their own time, through the effects of past actions, becomes ever contented and has all his senses well under control. He neither desires nor grieves. [Chapter 11 – Verse 3]



## Chapter 11 - Verse 4

सुखदुःखे जन्ममृत्यू दैवादेवेति निश्चयी ।  
साध्यादर्शी निरायासः कुर्वन्नपि न लिप्यते ॥४॥

*sukha-duḥkhe janma mṛtyū daivād-evaeti niścayī,  
sādhyaḍarśī nirāyāsaḥ kurvannapi na lipyate. (4)*

He who has understood with certitude that happiness and sorrow, birth and death, are all due to the effects of past actions, does no more seek after the ordinary goals of life. He becomes free from efforts. He is not attached (tainted) even though engaged in action. [Chapter 11 – Verse 4]

## Chapter 11 - Verse 5

चिन्तया जायते दुःखं नान्यथेहेति निश्चयी ।  
तया हीनः सुखी शान्तः सर्वत्र गलितस्पृहः ॥५॥

*cintayā jāyate duḥkham nānyatheheti niścayī,  
tayā hīnaḥ sukhī śāntaḥ sarvatra galitasprḥaḥ. (5)*

He who has understood with certitude that it is anxiety and nothing else that brings sorrow in the world, becomes free from it and is happy and peaceful everywhere with his desires melted away. [Chapter 11 – Verse 5]

### Chapter 11 - Verse 6

नाहं देहो न मे देहो बोधोऽहमिति निश्चयी ।  
कैवल्यमिव संप्राप्तो न स्मरत्यकृतं कृतम् ॥६॥

*nāhaṁ deho na me deho bodho'ham-iti niścayī,  
kaivalyam-iva saṁprāpto na smaratyakṛtaṁ kṛtam. (6)*

I am not the body, nor is the body mine, I am pure Intelligence - he who has understood this with certitude, does no longer remember what he "has done" or what he "has not done", as if he has attained the state of aloneness (Kaivalya). [Chapter 11 – Verse 6]

### Chapter 11 - Verse 7

आब्रह्मस्तम्बपर्यन्तमहमेवेति निश्चयी ।  
निर्विकल्पः शुचिः शान्तः प्राप्ताप्राप्तविनिर्मुक्तः ॥७॥

*ābrahma-stamba-paryantaṁ-ahameveti niścayī,  
nirvikalpaḥ śuciḥ śāntaḥ prāptāprāpta-vinirmuktaḥ. (7)*

I am indeed in everything from the Creator down to a tuft of grass - he who has understood this with certitude becomes free from all thought oscillations; pure and serene, he withdraws from what is attained and what is not attained. [Chapter 11 – Verse 7]

### Chapter 11 - Verse 8

नानाश्चर्यमिदं विश्वं न किञ्चिदिति निश्चयी ।  
निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥८॥

*nānāścaryam-idaṁ viśvaṁ na kiñcid-iti niścayī,  
nirvāsanaḥ sphūrtimātro na kiñcid-iva śāmyati. (8)*

He who has understood with certitude that this manifold and marvellous universe is nothing (unreal), becomes desireless pure Intelligence. he finds peace, as if nothing exists. [Chapter 11 – Verse 8]

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# **CHAPTER 12**

***8 Verses***

## Chapter 12 - Verse 1

जनक उवाच

कायकृत्यासहः पूर्वं ततो वाग्विस्तरासहः ।  
अथ चिन्तासहस्तस्मादेवमेवाहमास्थितः ॥१॥

*janaka uvāca*

*kāya-kṛtyāsahaḥ pūrvam tato vāg-vistarāsahaḥ,  
atha cintāsahas-tasmād-evame-vāham-āsthitaḥ. (1)*

Janaka said : I became intolerant first of physical action, then of extensive speech and then of thought. Thus do I, therefore, abide in myself. [Chapter 12 – Verse 1]

## Chapter 12 - Verse 2

प्रीत्यभावेन शब्दादेरदृश्यत्वेन चात्मनः ।  
विक्षेपैकाग्रहृदय एवमेवाहमास्थितः ॥२॥

*prītyabhāvena śabdāder-adṛśyatvena cātmanah,  
vikṣepaikāgra-hṛdaya evam-evāham-āsthitaḥ. (2)*

Having no satisfaction (attachment) in sound and the other sense objects and the Self being no object of perception, I have my mind freed from distractions and rendered single pointed. Thus do I, therefore, abide in myself. [Chapter 12 – Verse 2]

## Chapter 12 - Verse 3

समाध्यासादिविक्षिप्तौ व्यवहारः समाधये ।  
एवं विलोक्य नियममेवमेवाहमास्थितः ॥३॥

*samādhyās-ādi-vikṣiptau vyavahāraḥ samādhaye,  
evam vilokya niyamam-evam-evāham-āsthitaḥ. (3)*

An effort has to be made for samadhi (for concentration) only when there is distraction of the mind due to one's own superimpositions. Seeing this to be the rule, thus do I, therefore, abide in myself. [Chapter 12 – Verse 3]

## Chapter 12 - Verse 4

हेयोपादेयविरहादेवं हर्षविषादयोः ।  
अभावादद्य हे ब्रह्मन्नेवमेवाहमास्थितः ॥४॥

*heyopādeya-virahād-evam harṣa-viṣādayoḥ,  
abhāvād-adya he brahmannevam-evāham-āsthitaḥ. (4)*

Finding nothing as acceptable and nothing as rejectable and having neither joy nor sorrow, "O Brahman!" thus do I, therefore, now abide in myself. [Chapter 12 – Verse 4]

## Chapter 12 - Verse 5

आश्रमानाश्रमं ध्यानं चित्तस्वीकृतवर्जनम् ।  
विकल्पं मम वीक्ष्यैतैरेवमेवाहमास्थितः ॥५॥

*āśramānāśramaṁ dhyānaṁ citta-svīkṛta-varjanam,  
vikalpaṁ mama vīkṣyaitairevam-evāham-āsthitaḥ. (5)*

A particular stage of life, or negation of it, meditation, control of mental functions (mind) recognising these as cause of distractions in me, thus do I, indeed, abide in myself. [Chapter 12 – Verse 5]

## Chapter 12 - Verse 6

कर्मानुष्ठानमज्ञानाद्यथैवोपरमस्तथा ।  
बुद्ध्वा सम्यगिदं तत्त्वमेवमेवाहमास्थितः ॥६॥

*karmānuṣṭhānam-ajñānādyathai voparamas-tathā,  
buddhvā samyag-idam tattvam-evam-evāham-āsthitaḥ. (6)*

Abstention from action is as much the outcome of ignorance as the undertaking of action. Knowing this truth fully well, thus do I, indeed, abide in myself. [Chapter 12 – Verse 6]

### Chapter 12 - Verse 7

अचिन्त्यं चिन्त्यमानोऽपि चिन्तारूपं भजत्यसौ ।  
त्यक्त्वा तद्भावनं तस्मादेवमेवाहमास्थितः ॥७॥

*acintyaṁ cintyamāno'pi cintārūpaṁ bhajatyasau,  
tyaktvā tadbhāvanaṁ tasmād-evam-evāham-āsthitaḥ. (7)*

Thinking on the unthinkable One, one resorts only to a form of (one's own) thought. Therefore, giving up that thought, thus do I, indeed, abide in myself. [Chapter 12 – Verse 7]

### Chapter 12 - Verse 8

एवमेव कृतं येन स कृतार्थो भवेदसौ ।  
एवमेव स्वभावो यः स कृतार्थो भवेदसौ ॥८॥

*evam-eva kṛtaṁ yena sa kṛtārtho bhaved-asau,  
evam-eva svabhāvo yaḥ sa kṛtārtho bhaved-asau. (8)*

Blessed is the man who has accomplished this. Blessed is he who thus fulfils himself by his nature divine. [Chapter 12 – Verse 8]

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# **CHAPTER 13**

***7 Verses***

## Chapter 13 - Verse 1

जनक उवाच

अकिञ्चनभवं स्वास्थ्यं कौपीनत्वेऽपि दुर्लभम् ।  
त्यागादाने विहायास्मादहमासे यथासुखम् ॥१॥

*janaka uvāca*

*akiñcanabhavaṁ svāस्थ्यam kaupīnatve'pi durlabham,  
tyāgādāne vihāyāsmād-aham-āse yathāsukham. (1)*

Janaka said : The tranquillity, which is born of the awareness that there is nothing else but the Self, is rare even for one who wears just a loin cloth. Therefore, by giving up the ideas of renunciation and acceptance, I live in true happiness. [Chapter 13 – Verse 1]

## Chapter 13 - Verse 2

कुत्रापि खेदः कायस्य जिह्वा कुत्रापि खिद्यते ।  
मनः कुत्रापि तत्त्यक्त्वा पुरुषार्थे स्थितः सुखम् ॥२॥

*kuutrāpi khedaḥ kāyasya jihvā kuutrāpi khidyate,*

*manaḥ kuutrāpi tatttyaktvā puruṣārthe sthitaḥ sukham. (2)*

There is weariness of the body here, fatigue of the tongue there and distress of the mind elsewhere. Having renounced this in life's goal, I live in true happiness. [Chapter 13 – Verse 2]

## Chapter 13 - Verse 3

कृतं किमपि नैव स्यादिति सञ्चिन्त्य तत्त्वतः ।  
यदा यत् कर्तुमायाति तत्कृत्वासे यथासुखम् ॥३॥

*kṛtaṁ kimapi naiva syād-iti sañcintya tattvataḥ,*

*yadā yat kartumāyāti tatkr̥tvāse yathā-sukham. (3)*

Understanding fully that nothing whatsoever is really done by the Self, I do whatever presents itself to be done and so, I live in true happiness. [Chapter 13 – Verse 3]



### Chapter 13 - Verse 4

कर्मनैष्कर्म्यनिर्बन्धभावा देहस्थयोगिनः ।  
संयोगायोगविरहादहमासे यथासुखम् ॥४॥

*karma-naishkarmya-nirbandha-bhāvā dehastha-yoginah,  
saṁyogāyoga-virahād-aham-āse yathā-sukham. (4)*

The spiritual seekers (yogins), who are attached to the body, insist upon action or inaction. Divorced from both association and dissociation, I live in true happiness. [Chapter 13 – Verse 4]

### Chapter 13 - Verse 5

अर्थानर्थौ न मे स्थित्या गत्या वा शयनेन वा ।  
तिष्ठन् गच्छन् स्वपन् तस्मादहमासे यथासुखम् ॥५॥

*arthānarthau na me sthityā gatyā vā śayanena vā,  
tiṣṭhan gacchan svapan tasmād-aham-āse yathā-sukham. (5)*

No good or evil can be associated with my staying, going or sleeping. So whether I stay or go or sleep, I live in true happiness. [Chapter 13 – Verse 5]

### Chapter 13 - Verse 6

स्वपतो नास्ति मे हानिः सिद्धिर्यत्नवतो न वा ।  
नाशोल्लासौ विहायास्मादहमासे यथासुखम् ॥६॥

*svapato nāsti me hāniḥ siddhir-yatnavato na vā,  
nāśollāsau vihāyāsmād-aham-āse yathā-sukham. (6)*

I do not lose anything by sleeping, nor gain anything by striving. So giving up thoughts of loss and delight, I live in true happiness. [Chapter 13 – Verse 6]

## Chapter 13 - Verse 7

सुखादिरूपानियमं भावेष्वालोक्य भूरिशः ।  
शुभाशुभे विहायास्मादहमासे यथासुखम् ॥७॥

*sukhādi-rūpāniyamam bhāveṣvālokya bhūrīśaḥ,*  
*śubhāśubhe vihāyāsmād-aham-āse yathā-sukham. (7)*

Observing again and again, the fluctuations of the forms of pleasures and so on, in different circumstances, I have renounced good and evil and I live in true happiness.  
[Chapter 13 – Verse 7]



# **CHAPTER 14**

***4 Verses***

## Chapter 14 - Verse 1

जनक उवाच

प्रकृत्या शून्यचित्तो यः प्रमादाद्भावभावनः ।  
निद्रितो बोधित इव क्षीणसंसरणो हि सः ॥१॥

*janaka uvāca*

*prakṛtyā śūnyacitto yaḥ pramādād-bhāva-bhāvanah,  
nidrito bodhita iva kṣīṇa-saṁsaraṇo hi saḥ. (1)*

Janaka said : He indeed has his recollections of worldly life extinguished who becomes void minded spontaneously, who thinks of sense objects only by chance and who is, as it were, awake though physically asleep. [Chapter 14 – Verse 1]

## Chapter 14 - Verse 2

क्व धनानि क्व मित्राणि क्व मे विषयदस्यवः ।

क्व शास्त्रं क्व च विज्ञानं यदा मे गलिता स्पृहा ॥२॥

*kva dhanāni kva mitrāṇi kva me viṣaya-dasyavaḥ,*

*kva śāstraṁ kva ca vijñānaṁ yadā me galitā sprhā. (2)*

When once the desires have melted away, where are my riches, where are my friends, where are the thieves in the form of sense objects, nay, where are the scriptures and knowledge itself? [Chapter 14 – Verse 2]

### Chapter 14 - Verse 3

विज्ञाते साक्षिपुरुषे परमात्मनि चेश्वरे ।  
नैराश्ये बन्धमोक्षे च न चिन्ता मुक्तये मम ॥३॥

*vijñāte sākṣi-puruṣe paramātmāni ceśvare,  
nairāśye bandha-mokṣe ca na cintā muktaye mama. (3)*

As I have realised the supreme Self who is the 'witness' and the Lord, the Purusa and have become indifferent both to bondage and Liberation, I (now) feel no anxiety for my emancipation. [Chapter 14 – Verse 3]

### Chapter 14 - Verse 4

अन्तर्विकल्पशून्यस्य बहिः स्वच्छन्दचारिणः ।  
भ्रान्तस्येव दशास्तास्तास्तादृशा एव जानते ॥४॥

*antar-vikalpa-śūnyasya bahiḥ svacchanda-cāriṇaḥ,  
bhrāntasyeva daśāstāstās-tādṛśā eva jānate. (4)*

The different conditions of a wise man, who, devoid of any thoughts within, outwardly roams about at his own pleasure like a deluded man, can only be understood by those like him. [Chapter 14 – Verse 4]



# **CHAPTER 15**

***20 Verses***

## Chapter 15 - Verse 1

अष्टावक्र उवाच

यथातथोपदेशेन कृतार्थः सत्त्वबुद्धिमान् ।  
आजीवमपि जिज्ञासुः परस्तत्र विमुह्यति ॥१॥

*aṣṭāvakra uvāca*

*yathā-tathopadeśena kṛtārthaḥ sattva-buddhimān,  
ājīvam-api jijñāsuḥ parastatra vimuhyati. (1)*

Astavakra said : A person of pure Intelligence realises the Self even by instruction casually imparted. A man of impure intellect is confused in trying to realise the Self, even after enquiring throughout his life. [Chapter 15 – Verse 1]

## Chapter 15 - Verse 2

मोक्षो विषयवैरस्यं बन्धो वैषयिको रसः ।  
एतावदेव विज्ञानं यथेच्छसि तथा कुरु ॥२॥

*mokṣo viṣaya-vairasyaṁ bandho vaiṣayiko rasaḥ,  
etāvad-eva vijñānaṁ yathecchasi tathā kuru. (2)*

Distaste for sense objects is Liberation; passion for sense objects is bondage. Such indeed is Knowledge. Now you do as you please. [Chapter 15 – Verse 2]

## Chapter 15 - Verse 3

वाग्मिप्राज्ञमहोद्योगं जनं मूकजडालसम् ।  
करोति तत्त्वबोधोऽयमतस्त्यक्तो बुभुक्षुभिः ॥३॥

*vāgmi-prājña-mahodyogaṁ janam mūka-jadālasam,  
karoti tattva-bodho 'yam-atastyakto bubhuṣubhiḥ. (3)*

This knowledge of the Truth makes an eloquent, wise and active person, mute, inert and passive. Therefore, it is shunned by those who wish to enjoy (the world).[Chapter 15 – Verse 3]<sup>9</sup>

### Chapter 15 - Verse 4

न त्वं देहो न ते देहो भोक्ता कर्ता न वा भवान् ।  
चिद्रूपोऽसि सदा साक्षी निरपेक्षः सुखं चर ॥४॥

*na tvaṁ deho na te deho bhoktā kartā na vā bhavān,  
cidrūpo'si sadā sākṣī nirapekṣaḥ sukhaṁ cara. (4)*

You are not the body, nor is the body yours. You are neither the 'doer' nor the 'enjoyer'. You are Consciousness itself, the eternal, indifferent witness. You go about happily. [Chapter 15 – Verse 4]

### Chapter 15 - Verse 5

रागद्वेषौ मनोधर्मौ न मनस्ते कदाचन ।  
निर्विकल्पोऽसि बोधात्मा निर्विकारः सुखं चर ॥५॥

*rāga-dveṣau mano-dharmau na manaste kadācana,  
nirvikalpo'si bodhātmā nirvikāraḥ sukhaṁ cara. (5)*

Passions and aversions are the qualities of the mind. The mind is never yours. You are Intelligence itself free from all fluctuations and changeless. You go about happily. [Chapter 15 – Verse 5]

### Chapter 15 - Verse 6

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।  
विज्ञाय निरहंकारो निर्ममस्त्वं सुखी भव ॥६॥

*sarva-bhūteṣu cātmanāṁ sarva-bhūtāni cātmani,  
vijñāya nirahaṅkāro nirmamas-tvaṁ sukhī bhava. (6)*

Realising the Self in all beings and all beings in the Self, free from "I-ness" and free from "mine-ness", May you be happy. [Chapter 15 – Verse 6]



### Chapter 15 - Verse 7

विश्वं स्फुरति यत्रेदं तरङ्गा इव सागरे ।  
तत्त्वमेव न सन्देहश्चिन्मूर्ते विज्वरो भव ॥७॥

*viśvaṁ sphurati yatredaṁ taraṅgā iva sāgare,  
tat-tvam-eva na sandehaścinmūrte vijvaro bhava. (7)*

O you, pure Intelligence! In you the universe manifests itself like waves in the ocean. Be you free from the fever of the mind. [Chapter 15 – Verse 7]

### Chapter 15 - Verse 8

श्रद्धस्व तात श्रद्धस्व नात्र मोहं कुरुष्व भोः ।  
ज्ञानस्वरूपो भगवानात्मा त्वं प्रकृते परः ॥८॥

*śraddhasva tāta śraddhasva nātra moham kuruṣva bhoḥ,  
jñāna-svarūpo bhagavān-ātmā tvaṁ prakṛte paraḥ. (8)*

Have faith, my son, have faith! Have no delusion about this! You are Knowledge itself. You are the Lord. You are the Self. You are beyond nature. [Chapter 15 – Verse 8]

### Chapter 15 - Verse 9

गुणैः संवेष्टितो देहस्तिष्ठत्यायाति याति च ।  
आत्मा न गन्ता नागन्ता किमेनमनुशोचसि ॥९॥

*guṇaiḥ saṁveṣṭito dehas-tiṣṭhatyāyāti yāti ca,  
ātmā na gantā nāgantā kim-enam-anuśocasi. (9)*

The body composed of the constituents of nature, comes, stays and goes away. The Self neither comes nor goes. Why, then, do you mourn over it? [Chapter 15 – Verse 9]

### Chapter 15 - Verse 10

देहस्तिष्ठतु कल्पान्तं गच्छत्वद्यैव वा पुनः ।  
क्व वृद्धिः क्व च वा हानिस्तव चिन्मात्ररूपिणः ॥१०॥

*dehas-tiṣṭhatu kalpāntaṁ gacchatvadyaiva vā punaḥ,  
kva vṛddhiḥ kva ca vā hānistava cinmātra-rūpiṇaḥ. (10)*

Let the body last to the end of the cycle (kalpa) or let it go just today itself? Where is there any increase or decrease in you, who are pure Intelligence? [Chapter 15 – Verse 10]

### Chapter 15 - Verse 11

त्वय्यनन्तमहाम्भोधौ विश्ववीचिः स्वभावतः ।  
उदेतु वास्तमायातु न ते वृद्धिर्न वा क्षतिः ॥११॥

*tvayyananta-mahāmbhodhau viśvavīciḥ svabhāvataḥ,  
udetu vāstam-āyātu na te vṛddhirna vā kṣatiḥ. (11)*

In you, who are the infinite ocean (of Consciousness), let the waves of the universe spontaneously rise and disappear. There can be no gain or loss to you. [Chapter 15 – Verse 11]

### Chapter 15 - Verse 12

तात चिन्मात्ररूपोऽसि न ते भिन्नमिदं जगत् ।  
अतः कस्य कथं कुत्र हेयोपादेयकल्पना ॥१२॥

*tāta cinmāt-rarūpo'si na te bhinnam-idaṁ jagat,  
ataḥ kasya kathaṁ kutra heyopādeya-kalpanā. (12)*

O Son! You are pure Intelligence itself. This universe is nothing different from you. Therefore, how, where and whose can be the ideas of acceptance and rejection? [Chapter 15 – Verse 12]

### Chapter 15 - Verse 13

एकस्मिन्नव्यये शान्ते चिदाकाशेऽमले त्वयि ।  
कुतो जन्म कुतो कर्म कुतोऽहंकार एव च ॥१३॥

*ekasminn-avyaye śānte cidākāśe'male tvayi,  
kuto janma kuto karma kuto'haṅkāra eva ca. (13)*

From where will there be birth, activity and even the ego sense, for you who are the one, immutable, serene, stainless, pure Consciousness? [Chapter 15 – Verse 13]

### Chapter 15 - Verse 14

यत्त्वं पश्यसि तत्रैकस्त्वमेव प्रतिभाससे ।  
किं पृथग्भासते स्वर्णात् कटकाङ्गदनूपुरम् ॥१४॥

*yat-tvaṁ paśyasi tatraikas-tvam-eva pratibhāsase,  
kiṁ pṛthag-bhāsate svarṇāt kṭakāṅgada-nūpuram. (14)*

You alone manifest as whatever you perceive. Do bangles, armlets and anklets appear different from gold? [Chapter 15 – Verse 14]

### Chapter 15 - Verse 15

अयं सोऽहमयं नाहं विभागमिति सन्त्यज ।  
सर्वमात्मेति निश्चित्य निःसंकल्पः सुखी भव ॥१५॥

*ayaṁ so'ham-ayaṁ nāhaṁ vibhāgam-iti santyaja,  
sarvam-ātmēti niścitya niḥsaṅkalpaḥ sukhī bhava. (15)*

Totally give up all such distinctions as "I am He" and "This I am not". Consider all as the Self and be desireless and happy. [Chapter 15 – Verse 15]

## Chapter 15 - Verse 16

तवैवाज्ञानतो विश्वं त्वमेकः परमार्थतः ।  
त्वत्तोऽन्यो नास्ति संसारी नासंसारी च कश्चन ॥१६॥

*tavaivājñānato viśvaṁ tvam-ekaḥ paramārthataḥ,  
tvatto'nyo nāsti saṁsārī nāsaṁsārī ca kaścana. (16)*

It is through your "ignorance" alone that the universe appears to exist. In reality you are the One. Other than you there is no individual self (jiva) nor supreme Self (Atman). [Chapter 15 – Verse 16]

## Chapter 15 - Verse 17

भ्रान्तिमात्रमिदं विश्वं न किञ्चिदिति निश्चयी ।  
निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥१७॥

*bhrānti-mātram-idaṁ viśvaṁ na kiñcid-iti niścayī,  
nirvāsaṇaḥ sphūrṭimātro na kiñcid-iva śāmyati. (17)*

One who understands with certitude that this universe is but an illusion and is nothing, becomes desireless and pure Intelligence and finds serenity, as if nothing exists. [Chapter 15 – Verse 17]

## Chapter 15 - Verse 18

एक एव भवाम्भोधावासीदस्ति भविष्यति ।  
न ते बन्धोऽस्ति मोक्षो वा कृतकृत्यः सुखं चर ॥१८॥

*eka eva bhavāmbhodhāvāsīd-asti bhaviśyati,  
na te bandho'sti mokṣo vā kṛtakṛtyaḥ sukhaṁ cara. (18)*

In the ocean of existence the one Self only was, is and will be. There is neither bondage nor Liberation for you. Live fulfilled and roam about happily. [Chapter 15 – Verse 18]

## Chapter 15 - Verse 19

मा सङ्कल्पविकल्पाभ्यां चित्तं क्षोभय चिन्मय ।  
उपशाम्य सुखं तिष्ठ स्वात्मन्यानन्दविग्रहे ॥१९॥

*mā saṅkalpa-vikalpābhyāṁ cittam kṣobhaya cinmaya,  
upaśāmya sukhaṁ tiṣṭha svātmanyānanda-vigrahe. (19)*

O pure Intelligence! Do not disturb your mind by affirming and negating things. Silencing them, abide happily in your own Self, which is an embodiment of the Bliss Absolute. [Chapter 15 – Verse 19]

## Chapter 15 - Verse 20

त्यजैव ध्यानं सर्वत्र मा किञ्चिद्दृढि धारय ।  
आत्मा त्वमुक्त एवासि किं विमृश्य करिष्यसि ॥२०॥

*tyajaiva dhyānaṁ sarvatra mā kiñcid-hṛdi dhāraya,  
ātmā tvaṁ-mukta evāsi kiṁ vimṛśya kariṣyasi. (20)*

Completely give up even contemplation and hold nothing in your mind. You are indeed the Self, ever free. What will you do by meditation? [Chapter 15 – Verse 20]



# **CHAPTER 16**

***11 Verses***

## Chapter 16 - Verse 1

अष्टावक्र उवाच

आचक्ष्व शृणु वा तात नानाशास्त्राण्यनेकशः ।  
तथापि न तव स्वास्थ्यं सर्वविस्मरणादृते ॥१॥

*aṣṭāvakra uvāca*

*ācakṣva śruṇu vā tāta nānā-śāstrāṇyanekaśaḥ,  
tathāpi na tava svāsthyaṁ sarva-vismaraṇād-ṛte. (1)*

Astavakra said : My son! You may speak many times in many ways, upon the various scriptures, or hear them. But you cannot get established in the Self, unless you forget all. [Chapter 16 – Verse 1]

## Chapter 16 - Verse 2

भोगं कर्मसमाधिं वा कुरु विज्ञ तथापि ते ।  
चित्तं निरस्तसर्वाशमत्यर्थं रोचयिष्यति ॥२॥

*bhogaṁ karma-samādhim vā kuru vijña tathāpi te,  
cittaṁ nirasta-sarvāśam-atyartham rocayaṣyati. (2)*

O wise one! You may enjoy the world or undertake work or practise mental concentration (samadhi). But your mind will still yearn for your own true nature, which is beyond all objects and in which all desires are extinguished. [Chapter 16 – Verse 2]

## Chapter 16 - Verse 3

आयासात् सकलो दुःखी नैनं जानाति कश्चन ।  
अनेनैवोपदेशेन धन्यः प्राप्नोति निर्वृतिम् ॥३॥

*āyāsāt sakalo duḥkhī nainaṁ jānāti kaścana,  
anenaivopadeśena dhanyaḥ prāpnoti nirvṛtim. (3)*

Because they exert themselves, all are unhappy. But none (knows) appreciates this. Through this instruction alone the blessed one attains Liberation. [Chapter 16 – Verse 3]

## Chapter 16 - Verse 4

व्यापारे खिद्यते यस्तु निमेषोन्मेषयोरपि ।  
तस्यालस्यधुरीणस्य सुखं नान्यस्य कस्यचित् ॥४ ॥

*vyāpāre khidyate yastu nimeṣonmeṣayorapi,  
tasyālasya-dhurīṇasya sukhaṁ nānyasya kasyacit. (4)*

Happiness belongs to that master idler who feels distressed even at the effort of opening and closing his eyes! It belongs to none else. [Chapter 16 – Verse 4]

## Chapter 16 - Verse 5

इदं कृतमिदं नेति द्वन्द्वैर्मुक्तं यदा मनः ।  
धर्मार्थकाममोक्षेषु निरपेक्षं तदा भवेत् ॥५ ॥

*idaṁ kṛtamidaṁ neti dvandvair-muktaṁ yadā manaḥ,  
dharmārtha-kāma-mokṣeṣu nirapekṣaṁ tadā bhavet. (5)*

When the mind is free from such pairs of opposites as "this is done" and "this is not yet done", it becomes indifferent to righteousness, wealth, desire and Liberation. [Chapter 16 – Verse 5]

## Chapter 16 - Verse 6

विरक्तो विषयद्वेष्टा रागी विषयलोलुपः ।  
ग्रहमोक्षविहीनस्तु न विरक्तो न रागवान् ॥६ ॥

*virakto viṣaya-dveṣṭā rāgī viṣaya-lolupaḥ,  
graha-mokṣa-vihīnastu na virakto na rāgavān. (6)*

One who has aversion for sense objects is considered as "not-sensual", and one who covets them is "sensual". But he who does not accept or reject is neither "sensual" nor "not-sensual". [Chapter 16 – Verse 6]



## Chapter 16 - Verse 7

हेयोपादेयता तावत् संसार विटपाङ्कुरः ।  
स्पृहा जीवति यावद्वै निर्विचारदशास्पदम् ॥७॥

*heyopādeyatā tāvat saṁsāra viṭapāṅkuraḥ,  
sprhā jīvati yāvadvai nirvicāra-daśāspadam. (7)*

As long as desire, which is the root of the state of non-discrimination, exists, so long there will indeed be the sense of acceptance and aversion which are the branch and sprout of the tree of samsara. [Chapter 16 – Verse 7]

## Chapter 16 - Verse 8

प्रवृत्तौ जायते रागो निवृत्तौ द्वेष एव हि ।  
निर्द्वन्द्वो बालवद्धीमानेवमेव व्यवस्थितः ॥८॥

*pravṛttau jāyate rāgo nivṛttau dveṣa eva hi,  
nirdvandvo bālavaddhīmān-evam-eva vyavasthitah. (8)*

Activity begets attachment and abstention from it generates aversion. The wise man is free from the pairs of opposites, like a child and indeed, is well-established in the Self. [Chapter 16 – Verse 8]

## Chapter 16 - Verse 9

हातुमिच्छति संसारं रागी दुःखजिहासया ।  
वीतरागो हि निर्दुःखस्तस्मिन्नपि न खिद्यति ॥९॥

*hātum-icchatī saṁsāraṁ rāgī duḥkha-jihāsayā,  
vītarāgo hi nirduḥkhas-tasminnapi na khidyati. (9)*

One who is attached to the world, wants to renounce it in order to avoid its miseries; but one without attachment is free from sorrow and does not feel miserable even in the world. [Chapter 16 – Verse 9]

## Chapter 16 - Verse 10

यस्याभिमानो मोक्षेऽपि देहेऽपि ममता तथा ।  
न च ज्ञानी न वा योगी केवलं दुःखभागसौ ॥१०॥

*yasyābhimāno mokṣe'pi dehe'pi mamatā tathā,  
na ca jñānī na vā yogī kevalam duḥkhabhāgasau. (10)*

He who has an ego sense even towards Liberation and he who considers even his body as his own, he is neither a jnani nor a yogin. He is merely a sufferer of misery. [Chapter 16 – Verse 10]

## Chapter 16 - Verse 11

हरो यद्युपदेष्टा ते हरिः कमलजोऽपि वा ।  
तथापि न तव स्वास्थ्यं सर्वविस्मरणादृते ॥११॥

*haro yadyupadeṣṭā te hariḥ kamalajo'pi vā,  
tathāpi na tava svāsthyaṁ sarva-vismaraṇād-ṛte. (11)*

Even if Siva, Visnu or the lotus born creator - Brahma - be your instructor, yet, unless you forget all, you cannot achieve abidance in the Self. [Chapter 16 – Verse 11]



# **CHAPTER 17**

***20 Verses***

## Chapter 17 - Verse 1

अष्टावक्र उवाच

तेन ज्ञानफलं प्राप्तं योगाभ्यासफलं तथा ।

तृप्तः स्वच्छेन्द्रियो नित्यमेकाकी रमते तु यः ॥१॥

*aṣṭāvakra uvāca*

*tena jñāna-phalaṁ prāptaṁ yogābhyāsa-phalaṁ tathā,*

*tr̥ptaḥ svacchendriyo nityam-ekākī ramate tu yaḥ. (1)*

Astavakra said : My son! You may speak many times in many ways, upon the various scriptures, or hear them. But you cannot get established in the Self, unless you forget all. [Chapter 17 – Verse 1]

## Chapter 17 - Verse 2

न कदाचिज्जगत्यस्मिन् तत्त्वज्ञो हन्त खिद्यति ।

यत एकेन तेनेदं पूर्णं ब्रह्माण्डमण्डलम् ॥२॥

*na kadācijjagatyasmin tattvajño hanta khidyati,*

*yata ekena tenedaṁ pūrṇaṁ brahmāṇḍa-maṇḍalam. (2)*

Oh! The knower of Truth knows no misery in this world, for the whole universe is filled by himself alone. [Chapter 17 – Verse 2]

## Chapter 17 - Verse 3

न जातु विषयाः केऽपि स्वारामं हर्षयन्त्यमी ।

सल्लकीपल्लवप्रीतमिवेभन्निम्बपल्लवाः ॥३॥

*na jātu viṣayāḥ ke'pi svārāmaṁ harṣayantyaṁ,*

*sallakī-pallava-prītaṁ-ivebhaṇ-nimba-pallavāḥ. (3)*

No sense objects ever please the one who is contented in the Self, just as the margosa (nima) leaves do not please an elephant who delights in sallaki leaves. [Chapter 17 – Verse 3]

### Chapter 17 - Verse 4

यस्तु भोगेषु भुक्तेषु न भवत्यधिवासिताः ।  
अभुक्तेषु निराकाङ्क्षी तादृशो भवदुर्लभः ॥४॥

*yastu bhogeṣu bhukteṣu na bhavatyadhivāsītāḥ,  
abhukteṣu nirākāṅkṣī tādrśo bhava-durlabhaḥ. (4)*

Rare in the world is he on whom impressions are not left of things which he had experienced or one who does not hanker after things not yet enjoyed. [Chapter 17 – Verse 4]

### Chapter 17 - Verse 5

बुभुक्षुरिह संसारे मुमुक्षुरपि दृश्यते ।  
भोगमोक्षनिराकाङ्क्षी विरलो हि महाशयः ॥५॥

*bubhukṣuriha saṁsāre mumukṣurapi dṛśyate,  
bhoga-mokṣa-nirākāṅkṣī viralo hi mahāśayaḥ. (5)*

Those who seek worldly enjoyments and those desirous of Liberation, both are found in this world. But rare indeed is the noble-minded sage who is not desirous of either enjoyment or Liberation. [Chapter 17 – Verse 5]

### Chapter 17 - Verse 6

धर्मार्थकाममोक्षेषु जीविते मरणे तथा ।  
कस्याप्युदारचित्तस्य हेयोपादेयता न हि ॥६॥

*dharmārtha-kāma-mokṣeṣu jīvite maraṇe tathā,  
kasyāpyudāra-cittasya heyopādeyatā na hi. (6)*

Rare is the broad - minded person who has neither attraction for nor aversion to piety, worldly prosperity, desire fulfilment and liberation as well as any attraction for life or aversion to death. [Chapter 17 – Verse 6]

### Chapter 17 - Verse 7

वाञ्छा न विश्वविलये न द्वेषस्तस्य च स्थितौ ।  
यथा जीविकया तस्माद्धन्य आस्ते यथासुखम् ॥७॥

*vāñchā na viśva-vilaye na dveṣastasya ca sthitau,  
yathā jīvikayā tasmā-dhanya āste yathā-sukham. (7)*

The Man of Wisdom does not feel any longing for the dissolution of the universe or any aversion towards its existence. He, the blessed one, therefore, lives happily in whatever subsistence turns up, as his lot, unasked. [Chapter 17 – Verse 7]

### Chapter 17 - Verse 8

कृतार्थोऽनेन ज्ञानेनेत्येवं गलितधीः कृती ।  
पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् आस्ते यथासुखम् ॥८॥

*kr̥tārtho 'nena jñānenetyevam galita-dhīḥ kṛtī,  
paśyan śṛṇvan spr̥śan jighran aśnan āste yathāsukham. (8)*

Being fulfilled by this wisdom of the Self and with his mind absorbed and contented in the Self, the wise man lives happily - seeing, hearing, touching, smelling and eating.  
[Chapter 2 – Verse 8]

### Chapter 17 - Verse 9

शून्या दृष्टिर्वृथा चेष्टा विकलानीन्द्रियाणि च ।  
न स्पृहा न विरक्तिर्वा क्षीणसंसारसागरे ॥९॥

*śūnyā dr̥ṣṭir-vṛthā ceṣṭā vikalānīndriyāṇi ca,  
na spr̥hā na viraktirvā kṣīṇa-saṁsāra-sāgare. (9)*

There is no attachment or aversion for one in whom the ocean of the world has dried up. His gaze becomes vacant. His bodily actions are purposeless and his senses inoperative.  
[Chapter 2 – Verse 9]

### Chapter 17 - Verse 10

न जागर्ति न निद्राति नोन्मीलति न मीलति ।  
अहो परदशा क्वापि वर्तते मुक्तचेतसः ॥१०॥

*na jāgarti na nidrāti nonmīlati na mīlati,  
aho paradaśā kvāpi vartate mukta-cetasah. (10)*

The Man of Wisdom neither keeps awake nor sleeps. He neither opens nor closes his eyes. Oh! The liberated soul anywhere enjoys the supreme state of Consciousness. [Chapter 17 – Verse 10]

### Chapter 17 - Verse 11

सर्वत्र दृश्यते स्वस्थः सर्वत्र विमलाशयः ।  
समस्तवासनामुक्तो मुक्तः सर्वत्र राजते ॥११॥

*sarvatra dṛśyate svasthaḥ sarvatra vimalāśayaḥ,  
samasta-vāsanā-mukto muktaḥ sarvatra rājate. (11)*

The liberated one is found everywhere abiding in the Self and is undefiled by desires under all conditions. Freed from all vasanas, he revels. [Chapter 17 – Verse 11]

### Chapter 17 - Verse 12

पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गृह्णन् वदन् व्रजन् ।  
ईहितानीहितैर्मुक्तो मुक्त एव महाशयः ॥१२॥

*paśyan śṛṇvan sprśan jighran aśnan grhṇan vadan vrajan,  
īhitān-īhitair-mukto mukta eva mahāśayaḥ. (12)*

Seeing, hearing, touching, smelling, eating, accepting, speaking and walking, the noble-minded one, free from all attachments and aversion, is indeed liberated. [Chapter 17 – Verse 12]

### Chapter 17 - Verse 13

न निन्दति न च स्तौति न हृष्यति न कुप्यति ।  
न ददाति न गृह्णाति मुक्तः सर्वत्र नीरसः ॥१३॥

*na nindati na ca stauti na hr̥syati na kupyati,  
na dadāti na gr̥hṇāti muktaḥ sarvatra nīrasaḥ. (13)*

The liberated one neither abuses nor praises. He neither rejoices nor is he angry. He neither gives nor receives. He is free from enjoyment in all objects. [Chapter 17 – Verse 13]

### Chapter 17 - Verse 14

सानुरागां स्त्रियं दृष्ट्वा मृत्युं वा समुपस्थितम् ।  
अविह्वलमनाः स्वस्थो मुक्त एव महाशयः ॥१४॥

*sānurāgāṃ striyaṃ dr̥ṣṭvā mṛtyuṃ vā samupasthitam,  
avihvala-manāḥ svastho mukta eva mahāśayaḥ. (14)*

The noble-minded one is not perturbed and remains self-poised at the sight of a woman full of passion, as well as of approaching death. He is, indeed, liberated. [Chapter 17 – Verse 14]

### Chapter 17 - Verse 15

सुखे दुःखे नरे नार्यां सम्पत्सु च विपत्सु च ।  
विशेषो नैव धीरस्य सर्वत्र समदर्शिनः ॥१५॥

*sukhe duḥkhe nare nāryāṃ sampatsu ca vipatsu ca,  
viśeṣo naiva dhīrasya sarvatra sama-darśinaḥ. (15)*

The wise one who sees the same everywhere, sees no difference between happiness and misery, man and woman, fortune and misfortune. [Chapter 17 – Verse 15]



### Chapter 17 - Verse 16

न हिंसा नैव कारुण्यं नौद्धत्यं न च दीनता ।  
नाश्चर्यं नैव च क्षोभः क्षीणसंसरणेनरे ॥१६॥

*na himsā naiva kāruṇyaṁ nauddhatyaṁ na ca dīnatā,  
nāścaryaṁ naiva ca kṣobhaḥ kṣīṇa-saṁsarane nare. (16)*

In the man, whose worldly life is exhausted, there is neither compassion nor violence, neither humility nor pride; neither wonder nor agitation. [Chapter 17 – Verse 16]

### Chapter 17 - Verse 17

न मुक्तो विषयद्वेष्टा न वा विषयलोलुपः ।  
असंसक्तमनाः नित्यं प्राप्ताप्राप्तमुपाश्रुते ॥१७॥

*na mukto viṣaya-dveṣṭā na vā viṣaya-lolupaḥ,  
asaṁsakta-manāḥ nityaṁ prāptāprāptam-upāśrute. (17)*

The liberated one has neither aversion nor craving for the objects of the senses. Ever with detached mind, he experiences both what is attained and what is not attained. [Chapter 17 – Verse 17]

### Chapter 17 - Verse 18

समाधानासमाधानहिताहितविकल्पनाः ।  
शून्यचित्तो न जानाति कैवल्यमिव संस्थितः ॥१८॥

*samādhānāsamādhāna-hitāhita-vikalpanāḥ,  
śūnyacitto na jānāti kaivalyamiva saṁsthitaḥ. (18)*

The wise man of empty mind does not know the mental alternatives of contemplation and non-contemplation, of good and evil. He abides, as it were, in the state of Aloneness. [Chapter 17 – Verse 18]

## Chapter 17 - Verse 19

निर्ममो निरहङ्कारो न किञ्चिदिति निश्चितः ।  
अन्तर्गलितसर्वाशः कुर्वन्नपि करोति न ॥१९॥

*nirmamo nirahaṅkāro na kiñciditi niścitaḥ,*  
*antargalita-sarvāśaḥ kurvannapi karoti na. (19)*

Devoid of the feelings of "I-ness" and "my-ness", knowing for certain that nothing is and with all his inner desires melted away, the wise man does not act, though he may appear to be acting. [Chapter 17 – Verse 19]

## Chapter 17 - Verse 20

मनः प्रकाशसंमोहस्वप्नजाड्यविवर्जितः ।  
दशां कामपि संप्राप्तो भवेद्गलितमानसः ॥२०॥

*manaḥ prakāśa-saṁmoha-svapna-jāḍya-vivarjitaḥ,*  
*daśāṁ kāmapi saṁprāpto bhaved-galita-mānasaḥ. (20)*

An indescribable state is attained by the sage whose mind has melted away, whose functions having ceased to operate and who is free from delusion, dreaming and dullness. [Chapter 17 – Verse 20]



# **CHAPTER 18**

***100 Verses***

## Chapter 18 - Verse 1

अष्टावक्र उवाच

यस्य बोधोदये तावत् स्वप्नवद्भवति भ्रमः ।  
तस्मै सुखैकरूपाय नमः शान्ताय तेजसे ॥१॥

*aṣṭāvakra uvāca*

*yasya bodhodaye tāvat svapnavad-bhavati bhramah,  
tasmai sukhaika-rūpāya namaḥ śāntāya tejase. (1)*

Astavakra said : Salutations to That, which is the embodiment of Bliss, serenity, effulgence, with the dawn of whose knowledge, all delusions become unreal as a dream.

[Chapter 18 - Verse 1]

## Chapter 18 - Verse 2

अर्जयित्वाऽखिलानर्थान् भोगानाप्नोति पुष्कलान् ।  
न हि सर्वपरित्यागमन्तरेण सुखी भवेत् ॥२॥

*arjayitvā-'khilān-arthān bhogān-āpnoti puṣkalān,  
na hi sarvaparityāgam-antareṇa sukhī bhavet. (2)*

One gets plenty of enjoyments by acquiring the manifold objects of the senses. Surely one cannot be happy without renouncing them all.[Chapter 18 - Verse 2]

## Chapter 18 - Verse 3

कर्तव्यदुःखमार्तण्डज्वालादग्धान्तरात्मनः ।  
कुतः प्रशमपीयूषधारासारमृते सुखम् ॥३॥

*kartavya-duḥkha-mārtanḍa-jvālā-dagdhāntarātmanah,  
kutaḥ praśama-pīyūṣa-dhārā-sāramṛte sukham. (3)*

One whose inner equipment has been scorched by the heat of the sun of sorrow arising from his deeds, where can he enjoy happiness, except in the continuous ambrosial shower of desire lessness?[Chapter 18 - Verse 3]

## Chapter 18 - Verse 4

भवोऽयं भावनामात्रो न किञ्चित् परमार्थतः ।  
नास्त्यभावः स्वभावानां भावाभावविभाविनाम् ॥४॥

*bhavo'yam bhāvanā-mātro na kiñcit paramārthataḥ,  
nāstyabhāvaḥ svabhāvanām bhāvābhāva-vibhāvinām. (4)*

This universe is but a mode of thinking. In reality it is nothing. The inherent nature of the existent (Self) and of the non-existent (universe) are never lost. [Chapter 18 - Verse 4]

## Chapter 18 - Verse 5

न दूरं न च सङ्कोचाल्लब्धमेवात्मनः पदम् ।  
निर्विकल्पं निरायासं निर्विकारं निरञ्जनम् ॥५॥

*na dūram na ca saṅkocāllabdham-evātmanah padam,  
nirvikalpaṁ nirāyāsaṁ nirvikāraṁ nirañjanam. (5)*

The Self which is absolute, effortless, immutable and stainless is not far away, inaccessible nor is It limited, unattainable. It is indeed ever attained. [Chapter 18 - Verse 5]

## Chapter 18 - Verse 6

व्यामोहमात्रविरतौ स्वरूपादानमात्रतः ।  
वीतशोका विराजन्ते निरावरणदृष्टयः ॥६॥

*vyāmoha-mātra-viratau svarūp-ādāna-mātrataḥ,  
vītaśokā virājante nirāvaraṇa-drṣṭayaḥ. (6)*

Those whose understanding (vision) is fully unveiled, they shine free from misery. As soon as their illusion ceases, the Self is realised. [Chapter 18 - Verse 6]

### Chapter 18 - Verse 7

समस्तं कल्पनामात्रमात्मा मुक्तः सनातनः ।  
इति विज्ञाय धीरो हि किमभ्यस्यति बालवत् ॥७॥

*samastam kalpanā-mātram-ātmā muktaḥ sanātanaḥ,  
iti vijñāya dhīro hi kim-abhyasyati bālavat. (7)*

All that exists is mere imagination. The Self is free and eternal, knowing thus, does the wise one act like a child? [Chapter 18 - Verse 7]

### Chapter 18 - Verse 8

आत्मा ब्रह्मेति निश्चित्य भावाभावौ च कल्पितौ ।  
निष्कामः किं विजानाति किं ब्रूते च करोति किम् ॥८॥

*ātmā brahmeti niścitya bhāvābhāvau ca kalpitaḥ,  
niṣkāmaḥ kiṁ vijānāti kiṁ brūte ca karoti kim. (8)*

Having known with certitude that the Self is Brahman, and the existence and non-existence are mere imaginations, what can one, who is desireless, know, say or do? [Chapter 18 - Verse 8]

### Chapter 18 - Verse 9

अयं सोऽहमयं नाहमिति क्षीणा विकल्पनाः ।  
सर्वमात्मेति निश्चित्य तूष्णीम्भूतस्य योगिनः ॥९॥

*ayaṁ so 'ham-ayaṁ nāham-iti kṣīṇā vikalpanāḥ,  
sarvam-ātmēti niścitya tūṣṇīm-bhūtasya yoginaḥ. (9)*

Such thoughts as 'this is That,' 'I am That,' and 'I am not this' are extinguished for the yogin who has become quiet, knowing with certitude that everything is Self only.  
[Chapter 18 - Verse 9]

### Chapter 18 - Verse 10

न विक्षेपो न चैकाग्र्यं नातिबोधो न मूढता ।  
न सुखं न च वा दुःखमुपशान्तस्य योगिनः ॥१०॥

*na vikṣepo na caikāgryam nātibodho na mūḍhatā,  
na sukham na ca vā duḥkham-upaśāntasya yoginaḥ. (10)*

The yogin who has attained serenity has no more distractions, no concentration, no increase in knowledge, no ignorance. He has neither pleasure nor pain.[Chapter 18 - Verse 10]

### Chapter 18 - Verse 11

स्वाराज्ये भैक्ष्यवृत्तौ च लाभालाभे जने वने ।  
निर्विकल्पस्वभावस्य न विशेषोऽस्ति योगिनः ॥११॥

*svārājye bhaikṣya-vṛttau ca lābhālābhe jane vane,  
nirvikalpa-svabhāvasya na viśeṣo'sti yoginaḥ. (11)*

The yogin who has attained serenity has no more distractions, no concentration, no increase in knowledge, no ignorance. He has neither pleasure nor pain.[Chapter 18 - Verse 11]

### Chapter 18 - Verse 12

क्व धर्मः क्व च वा कामः क्व चार्थः क्व विवेकता ।  
इदं कृतमिदं नेति द्वन्द्वैर्मुक्तस्य योगिनः ॥१२॥

*kva dharmah kva ca vā kāmah kva cārthah kva vivekatā,  
idaṁ kṛtam-idaṁ neti dvandvair-muktasya yoginaḥ. (12)*

For a yogin, who has transcended such dual notions as 'this is to be done' and 'this is not to be done' where is righteousness (dharma)? Where is sense enjoyment (kāma)? Where is worldly prosperity (artha) and where is conscience (vivekatā)?[Chapter 18 - Verse 12]

### Chapter 18 - Verse 13

कृत्यं किमपि नैवास्ति न कापि हृदि रञ्जना ।  
यथा जीवनमेवेह जीवन्मुक्तस्य योगिनः ॥१३॥

*kr̥tyam kimapi naivāsti na kāpi hr̥di rañjanā,  
yathā jīvanam-eveha jīvanmuktasya yoginaḥ. (13)*

The yogin, who is Liberated in life, has neither any duty nor any attachment at heart. His actions merely follow the lot of his life. [Chapter 18 - Verse 13]

### Chapter 18 - Verse 14

क्व मोहः क्व च वा विश्वं क्व तद्धानं क्व मुक्ता ।  
सर्वसङ्कल्पसीमायां विश्रान्तस्य महात्मनः ॥१४॥

*kva mohaḥ kva ca vā viśvam kva taddhānam kva muktatā,  
sarva-saṅkalpa-sīmāyām viśrāntasya mahātmanah. (14)*

Where is delusion? Where is the universe? Where is its renunciation? Or, where is the Liberation itself for the noble minded one, who rests beyond the world of desire agitations? [Chapter 18 - Verse 14]

### Chapter 18 - Verse 15

येन विश्वमिदं दृष्टं स नास्तीति करोतु वै ।  
निर्वासनः किं कुरुते पश्यन्नपि न पश्यति ॥१५॥

*yena viśvam-idaṁ dr̥ṣṭam sa nāstīti karotu vai,  
nirvāsanah kim kurute paśyannapi na paśyati. (15)*

He, who sees the universe, may try to obliterate it! What has the desireless to do? He beholds it not, even though he sees!! [Chapter 18 - Verse 15]



## Chapter 18 - Verse 16

येन दृष्टं परं ब्रह्म सोऽहं ब्रह्मेति चिन्तयेत् ।  
किं चिन्तयति निश्चिन्तो द्वितीयं यो न पश्यति ॥१६॥

*yena dr̥ṣṭam param brahma so'ham brahmeti cintayet,  
kim cintayati niścinto dvitīyam yo na paśyati. (16)*

He, who sees the supreme Brahman, meditates upon 'I am Brahman'. He who has transcended all thoughts and when he sees 'no second', what should he meditate upon?

[Chapter 18 - Verse 16]

## Chapter 18 - Verse 17

दृष्टो येनात्मविक्षेपो निरोधं कुरुते त्वसौ ।  
उदारस्तु न विक्षिप्तः साध्याभावात्करोति किम् ॥१७॥

*dr̥ṣṭo yenātma-vikṣepo nirodham kurute tvasau,  
udārastu na vikṣiptaḥ sādhyābhāvāt-karoti kim. (17)*

He who experiences distractions in himself indeed Must control himself. But the noble-minded great one is not distracted at all. Having nothing to accomplish, what should he do?

[Chapter 18 - Verse 17]

## Chapter 18 - Verse 18

धीरो लोकविपर्यस्तो वर्तमानोऽपि लोकवत् ।  
न समाधिं न विक्षेपं न लेपं स्वस्य पश्यति ॥१८॥

*dhīro loka-viparyasto vartamāno'pi lokavat,  
na samādhim na vikṣepam na lepaṁ svasya paśyati. (18)*

The wise man though living like an ordinary person is the reverse of the common man. He sees neither absorption, nor distraction nor involvement of himself.[Chapter 18 - Verse 18]

### Chapter 18 - Verse 19

भावाभावविहीनो यस्तृप्तो निर्वासनो बुधः ।  
नैव किञ्चित् कृतं तेन लोकदृष्ट्या विकुर्वता ॥१९॥

*bhāvābhāva-vihīno yastṛpto nirvāsano budhaḥ,  
naiva kiñcit kṛtaṁ tena loka-dṛṣṭyā vikurvata. (19)*

He, who transcends existence and non-existence, who is wise, contented, free from desires, does nothing, even if he be acting vigorously in the eyes of the world. [Chapter 18 - Verse 19]

### Chapter 18 - Verse 20

प्रवृत्तौ वा निवृत्तौ वा नैव धीरस्य दुर्ग्रहः ।  
यदा यत्कर्तुमायाति तत्कृत्वा तिष्ठतः सुखम् ॥२०॥

*pravṛttau vā nivṛttau vā naiva dhīrasya durgrahaḥ,  
yadā yatkartum-āyāti tatkrtvā tiṣṭhataḥ sukham. (20)*

The wise one, who lives on happily, doing what comes to him to be done, does not feel trouble (uneasy) either in activity or in inactivity[Chapter 18 - Verse 20]

### Chapter 18 - Verse 21

निर्वासनो निरालम्बः स्वच्छन्दो मुक्तबन्धनः ।  
क्षिप्तः संस्कारवातेन चेष्टते शुष्कपर्णवत् ॥२१॥

*nirvāsano nirālambaḥ svacchando mukta-bandhanaḥ,  
kṣiptaḥ saṁskāra-vātena ceṣṭate śuṣka-parṇavat. (21)*

Blown by the wind of effects of the past actions (saṁskāras), the desireless, independent, free and liberated person moves about like a dry leaf.[Chapter 18 - Verse 21]

### Chapter 18 - Verse 22

असंसारस्य तु क्वापि न हर्षो न विषादता ।  
स शीतलमना नित्यं विदेह इव राजते ॥२२॥

*asaṁsārasya tu kvāpi na harṣo na viṣādatā,  
sa śītalamanā nityaṁ videha iva rājate. (22)*

Never is joy or sorrow, for one who has Transcended the worldly experiences. Tranquil in mind, he lives like one without a body. [Chapter 18 - Verse 22]

### Chapter 18 - Verse 23

कुत्रापि न जिहासाऽस्ति नाशो वाऽपि न कुत्रचित् ।  
आत्मारामस्य धीरस्य शीतलाच्छतरात्मनः ॥२३॥

*kuṭrāpi na jihāsā'sti nāśo vā'pi na kuṭracit,  
ātmārāmasya dhīrasya śītalācchatarātmanah. (23)*

The wise, who delights in the Self, whose mind is serene and pure, has no desire to renounce anything whatsoever, nor does he feel any loss anywhere. [Chapter 18 - Verse 23]

### Chapter 18 - Verse 24

प्रकृत्या शून्यचित्तस्य कुर्वतोऽस्य यदृच्छया ।  
प्राकृतस्येव धीरस्य न मानो नावमानता ॥२४॥

*prakṛtyā śūnya-cittasya kurvato'sya yadṛcchayā,  
prākṛtasyeva dhīrasya na māno nāvamānatā. (24)*

Void in mind by Nature and doing what comes of itself unasked, the wise one, unlike a common man, is not affected by honour or dishonour. [Chapter 18 - Verse 24]

### Chapter 18 - Verse 25

कृतं देहेन कर्मेदं न मया शुद्धरूपिणा ।  
इति चिन्तानुरोधी यः कुर्वन्नपि करोति न ॥२५॥

*kṛtaṁ dehena karmedaṁ na mayā śuddha-rūpiṇā,  
iti cintānurodhī yaḥ kurvannapi karoti na. (25)*

One who acts in conformity with thoughts such as: ‘This is done by the body and not by me, the pure Self’ such a person even though acting does not act. [Chapter 18 - Verse 25]

### Chapter 18 - Verse 26

अतद्वादीव कुरुते न भवेदपि बालिशः ।  
जीवन्मुक्तः सुखी श्रीमान् संसरन्नपि शोभते ॥२६॥

*atad-vādīva kurute na bhaved-api bālīśaḥ,  
jīvanmuktaḥ sukhī śrīmān saṁsarannapi śobhate. (26)*

The Liberated in life even though acts like one, who does not say why he is acting so, is not, thereby, a fool. He flourishes in the world and is happy and even blessed.  
[Chapter 18 - Verse 26]

### Chapter 18 - Verse 27

नानाविचारसुश्रान्तो धीरो विश्रान्तिमागतः ।  
न कल्पते न जानाति न शृणोति न पश्यति ॥२७॥

*nānā-vicāra-suśrānto dhīro viśrāntim-āgataḥ,  
na kalpate na jānāti na śṛṇoti na paśyati. (27)*

The wise man who has withdrawn himself from diverse reasonings and has attained complete repose, neither thinks nor knows nor hears nor sees. [Chapter 18 - Verse 27]

## Chapter 18 - Verse 28

असमाधेरविक्षेपान्न मुमुक्षुर्न चेतः ।

निश्चित्य कल्पितं पश्यन् ब्रह्मैवास्ते महाशयः ॥२८॥

*asamādher-avikṣepānna mumukṣurna cetaraḥ,*

*niścitya kalpitaṁ paśyan brahmaivāste mahāśayaḥ. (28)*

Since the wise one has no agitations and does not practice meditation, he is not an aspirant for Liberation nor is he, in bondage. Having known the universe to be a figment of his imagination, even though he sees it, he exists as Brahman itself. [Chapter 18 - Verse 28]

## Chapter 18 - Verse 29

यस्यान्तः स्यादहङ्कारो न करोति करोति सः ।

निरहङ्कारधीरेण न किञ्चिदकृतं कृतम् ॥२९॥

*yasyāntaḥ syād-ahaṅkāro na karoti karoti saḥ,*

*nirahaṅkāra-dhīreṇa na kiñcid-akṛtaṁ kṛtam. (29)*

He who has the ego sense in him within, acts (mentally), even though he does not act (physically). Surely, the wise one, who is free from the sense of ego, does not act (mentally), even though he acts (physically). [Chapter 18 - Verse 29]

## Chapter 18 - Verse 30

नोद्विग्नं न च संतुष्टमकर्तृस्पन्दवर्जितम् ।

निराशं गतसन्देहं चित्तं मुक्तस्य राजते ॥३०॥

*nodvignaṁ na ca santuṣṭam-akartṛ-spanda-varjitaṁ,*

*nirāśaṁ gata-sandehaṁ cittaṁ muktasya rājate. (30)*

The mind of the Liberated is neither troubled nor pleased. It is actionless, free from fluctuations, desireless and purged of all doubts. [Chapter 18 - Verse 30]

### Chapter 18 - Verse 31

निर्ध्यातुं चेष्टितुं वापि यच्चित्तं न प्रवर्तते ।  
निर्निमित्तमिदं किन्तु निर्ध्यायति विचेष्टते ॥३१॥

*nirdhyātum ceṣṭitum vāpi yaccittam na pravartate,  
nirnimittamidam kintu nirdhyāyati viceṣṭate. (31)*

The mind of the Liberated one does not engage itself either in meditation or in activity. It becomes meditative and active without any motive spontaneously. [Chapter 18 - Verse 31]

### Chapter 18 - Verse 32

तत्त्वं यथार्थमाकर्ण्य मन्दः प्राप्नोति मूढताम् ।  
अथवायाति सङ्कोचममूढः कोऽपि मूढवत् ॥३२॥

*tattvaṁ yathārtham-ākarnya mandah prāpnoti mūḍhatām,  
athavāyāti saṅkocam-amūḍhaḥ ko'pi mūḍhavat. (32)*

An unintelligent person becomes confused on hearing the real Truth, but some intelligent man withdraws within (and lives) like a fool.[Chapter 18 - Verse 32]

### Chapter 18 - Verse 33

एकाग्रता निरोधो वा मूढैरभ्यस्यते भृशम् ।  
धीराः कृत्यं न पश्यन्ति सुप्तवत् स्वपदे स्थिताः ॥३३॥

*ekāgratā nirodho vā mūḍhair-abhyasyate bhrśam,  
dhīrāḥ kṛtyam na paśyanti suptavat svapade sthitāḥ. (33)*

The fools constantly practise concentration and control of the mind. The wise, abiding in their own Self, like persons in deep sleep, do not find anything to be attained.

[Chapter 18 - Verse 33]

### Chapter 18 - Verse 34

अप्रयत्नात् प्रयत्नाद्वा मूढो नाप्नोति निर्वृतिम् ।  
तत्त्वनिश्चयमात्रेण प्राज्ञो भवति निर्वृतः ॥३४॥

*aprayatnāt prayatnādvā mūḍho nāpnoti nirvṛtim,  
tattva-niścaya-mātreṇa prājño bhavati nirvṛtaḥ. (34)*

The fool does not attain tranquility either by action or by inaction. The wise one becomes tranquil merely by knowing the Truth.[Chapter 18 - Verse 34]

### Chapter 18 - Verse 35

शुद्धं बुद्धं प्रियं पूर्णं निष्प्रपञ्चं निरामयम् ।  
आत्मानं तं न जानन्ति तत्राभ्यासपरा जनाः ॥३५॥

*śuddhaṁ buddhaṁ priyaṁ pūrṇaṁ niṣprapañcaṁ nirāmayam,  
ātmānaṁ taṁ na jānanti tatrābhyāsaparā janāḥ. (35)*

In this world those who devote themselves to diverse practices do not know the Self which is pure, enlightened, beloved, perfect, transcendental and stainless. [Chapter 18 - Verse 35]

### Chapter 18 - Verse 36

नाप्नोति कर्मणा मोक्षं विमूढोऽभ्यासरूपिणा ।  
धन्यो विज्ञानमात्रेण मुक्तस्तिष्ठत्यविक्रियः ॥३६॥

*nāpnoti karmaṇā mokṣaṁ vimūḍho'bhyāsa-rūpiṇā,  
dhanyo vijñāna-mātreṇa muktas-tiṣṭhatyavikriyaḥ. (36)*

A highly unintelligent person never attains (the Self) through the repeated practices of controlling his mind. The blessed one, through mere intuitive enlightenment, remains liberated and immutable.[Chapter 18 - Verse 36]

### Chapter 18 - Verse 37

मूढो नाप्नोति तद्ब्रह्म यतो भवितुमिच्छति ।  
अनिच्छन्नपि धीरो हि परब्रह्मस्वरूपभाक् ॥३७॥

*mūḍho nāpnoti tad-brahma yato bhavitum-icchati,  
anicchannapi dhīro hi parabrahma-svarūpabhāk. (37)*

The fool does not attain Brahman, for he desires to become It! The wise one certainly realises the nature of the supreme Brahman even without desiring to do so. [Chapter 18 - Verse 37]

### Chapter 18 - Verse 38

निराधारा ग्रहव्यग्राः मूढाः संसारपोषकाः ।  
एतस्यानर्थमूलस्य मूलच्छेदः कृतो बुधैः ॥३८॥

*nirādhārā graha-vyagrāḥ mūḍhāḥ saṁsārapoṣakāḥ,  
etasyānārtha-mūlasya mūlacchedaḥ kṛto budhaiḥ. (38)*

Without any support and eager for the attainment of freedom, the fools only keep up the world! The wise cut at the very root of this world, which is the source of all misery.  
[Chapter 18 - Verse 38]

### Chapter 18 - Verse 39

न शान्तिं लभते मूढो यतः शमितुमिच्छति ।  
धीरस्तत्त्वं विनिश्चित्य सर्वदा शान्तमानसः ॥३९॥

*na śāntim labhate mūḍho yataḥ śamitum-icchati,  
dhīras-tattvaṁ viniścitya sarvadā śānta-mānasaḥ. (39)*

since the fool wants to get peace through control of his mind, he does not gain it. The wise one knowing for certain the truth, is ever tranquil in mind [Chapter 18 - Verse 39]



### Chapter 18 - Verse 40

क्वात्मनो दर्शनं तस्य यद्दृष्टमवलम्बते ।  
धीरास्तं तं न पश्यन्ति पश्यन्त्यात्मानमव्ययम् ॥४०॥

*kvātmano darśanam tasya yad-dṛṣṭam-avalambate,  
dhīrās-tam tam na paśyanti paśyantyātmānam-avyayam. (40)*

where is the vision of the self to one who resorts to seeing the manifested world? The wise do not see this and that, but see only the immutable self. [Chapter 18 - Verse 40]

### Chapter 18 - Verse 41

क्व निरोधो विमूढस्य यो निर्बन्धं करोति वै ।  
स्वारामस्यैव धीरस्य सर्वदाऽसावकृत्रिमः ॥४१॥

*kva nirodho vimūḍhasya yo nirbandham karoti vai,  
svārāmasyaiva dhīrasya sarvadā'sāvakṛtrimah. (41)*

where is the control of the mind for the fool, who strives for it? To the wise one who delights in the self, it is indeed spontaneous and perennial. [Chapter 18 - Verse 41]

### Chapter 18 - Verse 42

भावस्य भावकः कश्चिन्न किञ्चिद्भावकोऽपरः ।  
उभयाऽभावकः कश्चिदेवमेव निराकुलः ॥४२॥

*bhāvasya bhāvakaḥ kaścinna kiñcid-bhāvako'paraḥ,  
ubhayā'bhāvakaḥ kaścid-evam-eva nirākulaḥ. (42)*

Some think that 'existence' is and others that 'nothing' is. Rare is the one who thinks neither. He is perfectly serene, free from all distractions.[Chapter 18 - Verse 42]

### Chapter 18 - Verse 43

शुद्धमद्वयमात्मानं भावयन्ति कुबुद्धयः ।  
न तु जानन्ति संमोहाद्यावज्जीवमनिर्वृताः ॥४३॥

*śuddham-advayam-ātmānam bhāvayanti kubuddhayaḥ,  
na tu jānanti saṁmohād-yāvajjīvam-anirvṛtāḥ. (43)*

Those of dull intellect meditate upon the Ātman as pure and one without a second, but they do not realise It. Through delusion they remain unhappy as long as they live.

[Chapter 18 - Verse 43]

### Chapter 18 - Verse 44

मुमुक्षोर्बुद्धिरालम्बमन्तरेण न विद्यते ।  
निरालम्बैव निष्कामा बुद्धिर्मुक्तस्य सर्वदा ॥४४॥

*mumukṣor-buddhir-ālambam-antareṇa na vidyate,  
nirālambaiva niṣkāma buddhir-muktasya sarvadā. (44)*

The intellect of one who aspires for Liberation cannot function without a supporting object. But the desireless intellect of the Liberated one is, indeed, ever without any support (in meditation). [Chapter 18 - Verse 44]

### Chapter 18 - Verse 45

विषयाद्वीपिनो वीक्ष्य चकिताः शरणार्थिनः ।  
विशन्ति झटिति क्रोडं निरोधैकाग्रयसिद्धये ॥४५॥

*viṣayā-dvīpino vīkṣya cakitāḥ śaraṇārthinaḥ,  
viśanti jhaṭiti kroḍaṁ nirodhaikāgrya-siddhaye. (45)*

Encountering the tigers of sense objects, the frightened ones seeking refuge at once enter the cave of the mind, for the attainment of control and concentration. [Chapter 18 - Verse 45]

## Chapter 18 - Verse 46

निर्वासनं हरिं दृष्ट्वा तूष्णीं विषयदन्तिनः ।  
पलायन्ते न शक्तास्ते सेवन्ते कृतचाटवः ॥४६॥

*nirvāsanam harim dṛṣṭvā tūṣṇīm viṣayadantinaḥ,  
palāyante na śaktāste sevante kṛtacāṭavaḥ. (46)*

Encountering the desireless man-lion, the elephants of sense objects, quietly run away; or, if unable to run away, serve him like flattering courtiers!! [Chapter 18 - Verse 46]

## Chapter 18 - Verse 47

न मुक्तिकारिकां धत्ते निःशङ्को युक्तमानसः ।  
पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् आस्ते यथासुखम् ॥४७॥

*na mukti-kārikām dhatte niḥśaṅko yukta-mānasaḥ,  
paśyan śṛṇvan sprśan jighranaśnanāste yathāsukham. (47)*

He who is free from doubts and has his mind identified completely with the Self never resorts to the practices of control as a means to Liberation. Seeing, hearing, touching, smelling and eating, he lives happily. [Chapter 18 - Verse 47]

## Chapter 18 - Verse 48

वस्तुश्रवणमात्रेण शुद्धबुद्धिर्निराकुलः ।  
नैवाचारमनाचारमौदास्यं वा प्रपश्यति ॥४८॥

*vastu-śravaṇa-mātreṇa śuddha-buddhir-nirākulaḥ,  
naivācāram-anācāram-audāsyam vā prapaśyati. (48)*

Having established in his pure intellect and having become serene by mere listening to the Real, the wise one, no more sees what is proper and improper action or even what is inaction. [Chapter 18 - Verse 48]

### Chapter 18 - Verse 49

यदा यत्कर्तुमायाति तदा तत्कुरुते ऋजुः ।  
शुभं वाप्यशुभं वापि तस्य चेष्टा हि बालवत् ॥४९॥

*yadā yatkartum-āyāti tadā tat-kurute ṛjuḥ,*  
*śubham vāpyaśubham vāpi tasya ceṣṭā hi bālavat. (49)*

The wise one does freely whatever comes to his lot, whether good or evil; his actions are like those of a child.[Chapter 18 - Verse 49]

### Chapter 18 - Verse 50

स्वातन्त्र्यात् सुखमाप्नोति स्वातन्त्र्याल्लभते परम् ।  
स्वातन्त्र्यान्निरवृत्तिं गच्छेत् स्वातन्त्र्यात् परमं पदम् ॥५०॥

*svātantryāt sukham-āpnoti svātantryāllabhate param,*  
*svātantryānnirvṛtiṁ gacchet svātantryāt paramaṁ padam. (50)*

Through freedom one attains happiness; through freedom the highest; through freedom to repose and through freedom to the supreme state.[Chapter 18 - Verse 50]

### Chapter 18 - Verse 51

अकर्तृत्वमभोक्तृत्वं स्वात्मनो मन्यते यदा ।  
तदा क्षीणा भवन्त्येव समस्ताश्चित्तवृत्तयः ॥५१॥

*akartṛtvam-abhokṛtvam svātmano manyate yadā,*  
*tadā kṣīṇā bhavantyeva samastāś-cittavṛttayaḥ. (51)*

All the modifications of the mind are indeed destroyed, when a man realizes that the Self in him, is neither the doer nor the enjoyer. [Chapter 18 - Verse 51]

## Chapter 18 - Verse 52

उच्छृङ्खलाप्यकृतिका स्थितिधीरस्य राजते ।  
न तु संस्पृहचित्तस्य शान्तिर्मूढस्य कृत्रिमा ॥५२॥

*ucchr̥ṅkhalāpyakṛtikā sthitirdhīrasya rājate,  
na tu saṁspr̥ha-cittasya śāntir-mūḍhasya kṛtrimā. (52)*

The conduct of the wise one, which is unrestricted (by motive) shines, being spontaneous, that is free from pretence; but not the deliberate calmness of the foolish, whose mind is attached (in other words full of desires).[Chapter 18 - Verse 52]

## Chapter 18 - Verse 53

विलसन्ति महाभोगैर्विशन्ति गिरिगह्वरान् ।  
निरस्तकल्पना धीरा अबद्धा मुक्तबुद्धयः ॥५३॥

*vilasanti mahābhogair-viśanti giri-gahvarān,  
nirasta-kalpanā dhīrā abaddhā mukta-buddhayaḥ. (53)*

The wise, who are free from mental imagining, unbound and liberated in intellect, sometimes sport in the midst of great enjoyments and at other times retire to the mountain caves.  
[Chapter 18 - Verse 53]

## Chapter 18 - Verse 54

श्रोत्रियं देवतां तीर्थमङ्गनां भूपतिं प्रियम् ।  
दृष्ट्वा सम्पूज्य धीरस्य न कापि हृदि वासना ॥५४॥

*śrotriyaṁ devatām tīrtham-aṅganām bhūpatiṁ priyam,  
dṛṣṭvā sampūjya dhīrasya na kāpi hr̥di vāsanā. (54)*

Whether he is honoring a Vaidika scholar, the gods or the holy places or seeing a woman, a king or a beloved one, not a bit of desire ever springs in the heart of the wise one.

[Chapter 18 - Verse 55]

### Chapter 18 - Verse 55

भृत्यैः पुत्रैः कलत्रैश्च दौहित्रैश्चापि गोत्रजैः ।  
विहस्य धिक्कृतो योगी न याति विकृतिं मनाक् ॥५५॥

*bhṛtyaiḥ putraiḥ kalatraiśca dauhitraiścāpi gotrajaiḥ,  
vihasya dhikkr̥to yogī na yāti vikṛtiṁ manāk. (55)*

The Liberated is not at all perturbed even when scoffed and abused by his servants, sons, wives, daughter's sons and other relations. [Chapter 18 - Verse 55]

### Chapter 18 - Verse 56

सन्तुष्टोऽपि न सन्तुष्टः खिन्नोपि न च खिद्यते ।  
तस्याश्चर्यदशां तां तां तादृशा एव जानते ॥५६॥

*santuṣṭo'pi na santuṣṭaḥ khinnopi na ca khidyate,  
tasyāścarya-daśāṁ tām tām tādr̥śā eva jānate. (56)*

Though delighted, he is not delighted. Though afflicted, he is not afflicted. Only those who are like him, understand this stupendous state. [Chapter 18 - Verse 56]

### Chapter 18 - Verse 57

कर्तव्यतैव संसारो न तां पश्यन्ति सूरयः ।  
शून्याकारा निराकारा निर्विकारा निरामयाः ॥५७॥

*kartavyataiva saṁsāro na tām paśyanti sūrayaḥ,  
śūnyākārā nirākārā nirvikārā nirāmayāḥ. (57)*

The sense of duty, indeed, is the mundane world. This is not acknowledged by the wise one, who has realised himself as the all pervading formless, immutable, untainted Self.  
[Chapter 18 - Verse 57]

### Chapter 18 - Verse 58

अकुर्वन्नपि संक्षोभात् व्यग्रः सर्वत्र मूढधीः ।  
कुर्वन्नपि तु कृत्यानि कुशलो हि निराकुलः ॥५८॥

*akurvannapi samkṣobhāt vyagraḥ sarvatra mūḍhadhīḥ,  
kurvannapi tu kṛtyāni kuśalo hi nirākulaḥ. (58)*

The fool, even in 'inaction', is ever agitated by his commotion within. But the adept (wise) even when performing his duties, indeed, is unperturbed. [Chapter 18 - Verse 58]

### Chapter 18 - Verse 59

सुखमास्ते सुखं शेते सुखमायाति याति च ।  
सुखं वक्ति सुखं भुङ्क्ते व्यवहारेऽपि शान्तधीः ॥५९॥

*sukham-āste sukhaṁ śete sukham-āyāti yāti ca,  
sukhaṁ vakti sukhaṁ bhuṅkte vyavahāre'pi śāntadhīḥ. (59)*

Even in practical affairs of life, the wise one, of peaceful mind, sits happily, sleeps happily, moves happily, speaks happily and eats happily.[Chapter 18 - Verse 59]

### Chapter 18 - Verse 60

स्वभावाद्यस्य नैवार्तिर्लोकवद् व्यवहारिणः ।  
महाह्रद इवाक्षोभ्यो गतक्लेशः सुशोभते ॥६०॥

*svabhāvād-yasya naivārtir-lokavad vyavahāriṇaḥ,  
mahāhrada ivākṣobhyo gatakleśaḥ suśobhate. (60)*

One who, due to his inner disposition even when engaged in practical affairs of life, does not have any distress, like ordinary people have; he remains unagitated like a vast lake, with all his sorrows extinguished, he indeed, shines. [Chapter 18 - Verse 60]

### Chapter 18 - Verse 61

निर्वृत्तिरपि मूढस्य प्रवृत्तिरुपजायते ।  
प्रवृत्तिरपि धीरस्य निवृत्तिफलभागिनी ॥६१॥

*nirvṛttir-api mūḍhasya pravṛttir-upajāyate,  
pravṛttir-api dhīrasya nivṛtti-phala-bhāginī. (61)*

With the fool, even withdrawal (inaction) becomes action. With the wise, even action results in the fruit of withdrawal (inaction). [Chapter 18 - Verse 61]

### Chapter 18 - Verse 62

परिग्रहेषु वैराग्यं प्रायो मूढस्य दृश्यते ।  
देहे विगलिताशस्य क्व रागः क्व विरागता ॥६२॥

*parigraheṣu vairāgyam prāyo mūḍhasya dṛśyate,  
dehe vigalitāśasya kva rāgaḥ kva virāgatā. (62)*

The fool often shows aversion to his possessions. Where is attachment and where is aversion for him whose love for the body has vanished? [Chapter 18 - Verse 62]

### Chapter 18 - Verse 63

भावनाभावनासक्ता दृष्टिर्मूढस्य सर्वदा ।  
भाव्यभावनया सा तु स्वस्थस्यादृष्टिरूपिणी ॥६३॥

*bhāvanābhāvanāsaktā dṛṣṭir-mūḍhasya sarvadā,  
bhāvya-bhāvanayā sā tu svasthasyādṛṣṭi-rūpiṇī. (63)*

The view of the fool is always attached to ideation and non ideation. But the view of one established in the Self, though engaged in the ideation of objects, is of the nature of non-ideation.[Chapter 18 - Verse 63]



### Chapter 18 - Verse 64

सर्वारम्भेषु निष्कामो यश्चरेद् बालवन्मुनिः ।  
न लेपस्तस्य शुद्धस्य क्रियमाणेऽपि कर्मणि ॥६४॥

*sarvārambheṣu niṣkāmo yaścared bālavan-muniḥ,  
na lepastasya śuddhasya kriyamāṇe'pi karmaṇi. (64)*

The wise one, who has no motive in any of (all) his actions, moves like a child and is pure, has no attachments even in the action that is being done by him. [Chapter 18 - Verse 64]

### Chapter 18 - Verse 65

स एव धन्य आत्मज्ञः सर्वभावेषु यः समः ।  
पश्यन् शृण्वन् स्पृशन् जिघ्रन्श्चन्निस्तर्षमानसः ॥६५॥

*sa eva dhanya ātmajñāḥ sarvabhāveṣu yaḥ samaḥ,  
paśyan śṛṇvan sprśan jighran-aśnan-nistarṣa-mānasah. (65)*

Blessed indeed is that knower of the Self, who, with his mind free from thirst, even though seeing, hearing, touching, smelling or eating, remains the same under all conditions.  
[Chapter 18 - Verse 65]

### Chapter 18 - Verse 66

क्व संसारः क्व चाभासः क्व साध्यं क्व च साधनम् ।  
आकाशस्येव धीरस्य निर्विकल्पस्य सर्वदा ॥६६॥

*kva saṁsāraḥ kva cābhāsaḥ kva sādhyam kva ca sādhanam,  
ākāśasyeva dhīrasya nirvikalpasya sarvadā. (66)*

Where is the world and where is the ego, where is the end and where are the means for the wise one, who is ever changeless like the universal space? [Chapter 18 - Verse 66]

### Chapter 18 - Verse 67

स जयत्यर्थसंन्यासी पूर्णस्वरसविग्रहः ।  
अकृत्रिमोऽनवच्छिन्ने समाधिर्यस्य वर्तते ॥६७॥

*sa jayatyartha-sannyāsī pūrṇa-svarasa-vigrahaḥ,  
akṛtrimo'navacchinne samādhiryasya vartate. (67)*

Hallelujah to him who has renounced all desires, who is the embodiment of perfect Bliss, which is his own nature and who is spontaneously absorbed in the unlimited space.

[Chapter 18 - Verse 67]

### Chapter 18 - Verse 68

बहुनात्र किमुक्तेन ज्ञाततत्त्वो महाशयः ।  
भोगमोक्षनिराकाङ्क्षी सदा सर्वत्र नीरसः ॥६८॥

*bahunātra kim-uktena jñāta-tattvo mahāśayaḥ,  
bhoga-mokṣa-nirākāṅkṣī sadā sarvatra nīrasaḥ. (68)*

In short, here there is no need to say more. The great souled one, who has realised the Truth, is free from desire for sense enjoyments and for spiritual Liberation. He is devoid of all passions, in all places, and at all times. [Chapter 18 - Verse 68]

### Chapter 18 - Verse 69

महदादि जगद्द्वैतं नाममात्रविजृम्भितम् ।  
विहाय शुद्धबोधस्य किं कृत्यमवशिष्यते ॥६९॥

*mahadādi jagad-dvaitaṁ nāma-mātravijṛmbhitam,  
vihāya śuddhabodhasya kiṁ kṛtyam-avaśiṣyate. (69)*

What remains to be done by one who is pure Consciousness? He has renounced the pluralistic world, which begins with mahat (total intellect) and is manifested merely by names.

[Chapter 18 - Verse 69]

## Chapter 18 - Verse 70

भ्रमभूतमिदं सर्वं किञ्चिन्नास्तीति निश्चयी ।  
अलक्ष्यस्फुरणः शुद्धः स्वभावेनैव शाम्यति ॥७०॥

*bhrama-bhūtam-idaṁ sarvaṁ kiñcin-nāstīti niścayī,  
alakṣya-sphuraṇaḥ śuddhaḥ svabhāvenaiva śāmyati. (70)*

The pure one knows with certitude that this universe is the product of illusion and that nothing really exists. The imperceptible Self is revealed to him and he, naturally, becomes tranquil.[Chapter 18 - Verse 70]

## Chapter 18 - Verse 71

शुद्धस्फुरणरूपस्य दृश्यभावमपश्यतः ।  
क्व विधिः क्व च वैराग्यं क्व त्यागः  
क्व शमोऽपि वा ॥७१॥

*śuddha-sphuraṇa-rūpasya dr̥śya-bhāvam-apaśyataḥ,  
kva vidhiḥ kva ca vairāgyaṁ kva tyāgaḥ  
kva śamo'pi vā. (71)*

Rules of life, dispassion, relinquishment, control of the mind, what are all these to one who is of the nature of pure effulgence and who does not perceive the phenomenal world at all.[Chapter 18 - Verse 71]

## Chapter 18 - Verse 72

स्फुरतोऽनन्तरूपेण प्रकृतिं च न पश्यतः । क्व बन्धः क्व च वा मोक्षः क्व हर्षः क्व विषादिता ॥७२॥	<i>sphurato' nanta-rūpeṇa prakṛtiṁ ca na paśyataḥ, kva bandhaḥ kva ca vā mokṣaḥ kva harṣaḥ kva viṣāditā. (72)</i>
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Where is bondage? Where is Liberation? Where is joy? Where is sorrow? for one who does not perceive nature - the relative existence - but sees only the Self shining in endless forms.[Chapter 18 - Verse 72]

## Chapter 18 - Verse 73

बुद्धिपर्यन्तसंसारे मायामात्रं विवर्तते । निर्ममो निरहङ्कारो निष्कामः शोभते बुधः ॥७३॥	<i>buddhiparyanta-saṁsāre māyāmātraṁ vivartate, nirmamo nirahaṅkāro niṣkāmaḥ śobhate budhaḥ. (73)</i>
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The illusion of this phenomenal world prevails until Self knowledge. The wise one lives devoid of 'I-ness,' devoid of 'mine ness' and free from passions. [Chapter 18 - Verse 73]

## Chapter 18 - Verse 74

अक्षयं गतसन्तापमात्मानं पश्यतो मुनेः । क्व विद्या च क्व वा विश्वं क्व देहोऽहम् ममेति वा ॥७४॥	<i>akṣayaṁ gata-santāpam-ātmānaṁ paśyato muneh, kva vidyā ca kva vā viśvaṁ kva deho'ham mameti vā. (74)</i>
-------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------

To the wise one who perceives the Self as both imperishable and free from grief, where is knowledge, and where is the universe? Where is the feeling 'body am I' or the feeling 'mine is the body?'[Chapter 18 - Verse 74]

### Chapter 18 - Verse 75

निरोधादीनि कर्माणि जहाति जडधीर्यदि ।  
मनोरथान् प्रलापांश्च कर्तुमाप्नोत्यतत् क्षणात् ॥७५॥

*nirodhādīni karmāṇi jahāti jaḍadhīryadi,  
manorathān pralāpāṁśca kartumāpnotyatat kṣaṇāt. (75)*

The moment a man of dull intellect gives up the practices of mental control, he from that very moment begins to entertain desires and fancies. [Chapter 18 - Verse 75]

### Chapter 18 - Verse 76

मन्दः श्रुत्वापि तद्वस्तु न जहाति विमूढताम् ।  
निर्विकल्पो बहिर्यत्नादन्तर्विषयलालसः ॥७६॥

*mandah śrutvāpi tadvastu na jahāti vimūḍhatām,  
nirvikalpo bahiryatnād-antarviṣayalālasah. (76)*

A man of dull intellect even after hearing the Truth does not give up his delusion. Though outwardly, through suppression he may appear to be without mental fluctuations, a craving for sense objects shall linger in him.[Chapter 18 - Verse 76]

### Chapter 18 - Verse 77

ज्ञानाद्गलितकर्मा यो लोकदृष्ट्यापि कर्मकृत् ।  
नाप्नोत्यवसरं कर्तुं वक्तुमेव न किञ्चन ॥७७॥

*jñānā-dgalita-karmā yo lokadrṣṭyāpi karmakṛt,  
nāpnotyavasaraṁ kartuṁ vaktum-eva na kiñcana. (77)*

He, whose work has dropped-off with the dawn of wisdom, may undertake some work as seen by ordinary people. But he gets no room or scope to do or to say anything.  
[Chapter 18 - Verse 77]

### Chapter 18 - Verse 78

क्व तमः क्व प्रकाशो वा हानं क्व च न किञ्चन ।  
निर्विकारस्य धीरस्य निरातङ्कस्य सर्वदा ॥७८॥

*kva tamah kva prakāśo vā hānam kva ca na kiñcana,  
nirvikārasya dhīrasya nirātāṅkasya sarvadā. (78)*

To the wise one, who is ever unperturbed and fearless, where is darkness? Where is light?  
Where is loss? There is nothing whatsoever.[Chapter 18 - Verse 78]

### Chapter 18 - Verse 79

क्व धैर्यं क्व विवेकित्वं क्व निरातङ्कतापि वा ।  
अनिर्वाच्यस्वभावस्य निःस्वभावस्य योगिनः ॥७९॥

*kva dhairyam kva vivekitvaṁ kva nirātāṅkatāpi vā,  
anirvācyasvabhāvasya niḥsvabhāvasya yoginaḥ. (79)*

For the fulfilled seeker (yogin), who is attributeless and of undefinable nature, where is  
patience? Where is discrimination? Where is even fearlessness? [Chapter 18 - Verse 79]

### Chapter 18 - Verse 80

न स्वर्गो नैव नरको जीवन्मुक्तिर्न चैव हि ।  
बहुनात्र किमुक्तेन योगदृष्ट्या न किञ्चन ॥८०॥

*na svargo naiva narako jīvanmuktirna caiva hi,  
bahunātra kim-uktena yogadr̥ṣṭyā na kiñcana. (80)*

There is no heaven nor is there a hell, there is not even the state of Liberation. In short, in the  
yogika vision nothing exists.[Chapter 18 - Verse 80]

### Chapter 18 - Verse 81

नैव प्रार्थयते लाभं नालाभेनानुशोचति ।  
धीरस्य शीतलं चित्तममृतेनैव पूरितम् ॥८१॥

*naiva prārthayate lābham nālābhenānuśocati,  
dhīrasya śītalam cittam-amṛtenaiva pūritam. (81)*

A wise man neither longs for gain nor grieves at the loss. His serene mind is indeed filled with the nectar - the supreme Bliss.[Chapter 18 - Verse 81]

### Chapter 18 - Verse 82

न शान्तं स्तौति निष्कामो न दुष्टमपि निन्दति ।  
समदुःखसुखस्तृप्तः किञ्चित् कृत्यं न पश्यति ॥८२॥

*na śāntam stauti niṣkāmo na duṣṭam-api nindati,  
sama-duḥkha-sukhas-tṛptaḥ kiñcit kṛtyam na paśyati. (82)*

The desireless one has neither praise for the calm nor even blame for the wicked. Contented and the same in happiness and misery, he finds nothing to be achieved.[Chapter 18 - Verse 82]

### Chapter 18 - Verse 83

धीरो न द्वेष्टि संसारमात्मानं न दिदृक्षति ।  
हर्षामर्षविनिर्मुक्तो न मृतो न च जीवति ॥८३॥

*dhīro na dveṣṭi saṁsāram-ātmānam na didṛkṣati,  
harṣāmarṣa-vinirmukto na mṛto na ca jīvati. (83)*

This wise one neither hates the world of change nor wishes to 'see' the Self. Free from joy and sorrow, he is neither dead nor alive. [Chapter 18 - Verse 83]

### Chapter 18 - Verse 84

निःस्नेहः पुत्रदारादौ निष्कामो विषयेषु च ।  
निश्चिन्तः स्वशरीरेऽपि निराशः शोभते बुधः ॥८४॥

*niḥsnehaḥ putra-dārādaḥ niṣkāmo viṣayeṣu ca,  
niścintaḥ svaśarīre'pi nirāśaḥ śobhate budhaḥ. (84)*

Shining (glorious) is the life of the wise man, free from all expectations, without any attachment for children, wife and others, free from desire for the sense objects, and without care even for his own body. [Chapter 18 - Verse 84]

### Chapter 18 - Verse 85

तुष्टिः सर्वत्र धीरस्य यथापतितवर्तिनः ।  
स्वच्छन्दं चरतो देशान्यत्रास्तमितशायिनः ॥८५॥

*tuṣṭiḥ sarvatra dhīrasya yathā-patita-vartinaḥ,  
svacchandaṁ carato deśān-yatrāstamita-śāyinaḥ. (85)*

Contentment ever dwells in the heart of the wise man, who lives upon whatever happens to come unasked as his lot and who roams about at pleasure, resting wherever he is, when the sun sets! [Chapter 18 - Verse 85]

### Chapter 18 - Verse 86

पततूदेतु वा देहो नास्य चिन्ता महात्मनः ।  
स्वभावभूमिविश्रान्तिविस्मृताशेषसंसृतेः ॥८६॥

*patatūdetu vā deho nāsyā cintā mahātmanah,  
svabhāva-bhūmi-viśrānti-vismṛtāśeṣa-samsṛteḥ. (86)*

Reposing upon the floor (foundation) of his own Being and completely transcending birth and rebirth, the great one does not care whether his body drops down dead or rises up to live. [Chapter 18 - Verse 86]



### Chapter 18 - Verse 87

अकिञ्चनः कामचारो निर्द्वन्द्वश्छिन्नसंशयः ।  
असक्तः सर्वभावेषु केवलो रमते बुधः ॥८७॥

*akiñcanaḥ kāmacāro nirdvandvaśchinnaśaṁśayaḥ,  
asaktaḥ sarvabhāveṣu kevalo ramate budhaḥ. (87)*

The wise one stands alone, unattached to anything. He is without any possession and moves at his will and pleasure. He is free from the pairs of opposites and his doubts have been cut asunder. He, indeed, is the blessed one.[Chapter 18 - Verse 87]

### Chapter 18 - Verse 88

निर्ममः शोभते धीरः समलोष्टाश्मकाञ्चनः ।  
सुभिन्नहृदयग्रन्थिर्विनिर्धूतरजस्तमः ॥८८॥

*nirmamaḥ śobhate dhīraḥ sama-loṣṭāśma-kāñcanaḥ,  
subhinna-hṛdaya-granthir-vinirdhūta-rajastamaḥ. (88)*

The wise one, who is devoid of his ego and to whom a clod of earth, a precious stone and a bar of gold are all the same, whose knots of the heart have been cut asunder and who has cleansed himself of all his 'rajas' and 'tamas', shines.[Chapter 18 - Verse 88]

### Chapter 18 - Verse 89

सर्वत्रानवधानस्य न किञ्चिद्वासना हृदि ।  
मुक्तात्मनो वितृप्तस्य तुलना केन जायते ॥८९॥

*sarvatrānavadhānasya na kiñcid-vāsanā hṛdi,  
muktātmano vitṛptasya tulanā kena jāyate. (89)*

Who can be compared with a Liberated one, who has no desires at all lingering in his heart, who is contented and totally indifferent to everything?[Chapter 18 - Verse 89]

### Chapter 18 - Verse 90

जानन्नपि न जानाति पश्यन्नपि न पश्यति ।  
ब्रुवन्नपि न च ब्रूते कोऽन्यो निर्वासनादृते ॥९०॥

*jānannapi na jānāti paśyannapi na paśyati,  
bruvannapi na ca brūte ko'nyo nirvāsanādṛte. (90)*

Who, but the desireless one knows not though knowing, sees not though seeing and speaks not though speaking? [Chapter 18 - Verse 90]

### Chapter 18 - Verse 91

भिक्षुर्वा भूपतिर्वापि यो निष्कामः स शोभते ।  
भावेषु गलिता यस्य शोभनाऽशोभना मतिः ॥९१॥

*bhikṣurvā bhūpatirvāpi yo niṣkāmaḥ sa śobhate,  
bhāveṣu galitā yasya śobhanā'śobhanā matiḥ. (91)*

May he be a beggar or a king, he indeed excels who is unattached and whose view of existent things has been freed from the sense of good and evil.[Chapter 18 - Verse 91]

### Chapter 18 - Verse 92

क्व स्वाच्छन्द्यं क्व सङ्कोचः क्व वा तत्त्वविनिश्चयः ।  
निर्व्याजार्जवभूतस्य चरितार्थस्य योगिनः ॥९२॥

*kva svācchandyam kva saṅkocaḥ kva vā tattva-viniścayaḥ,  
nirvyājārjava-bhūtasya caritārthasya yoginaḥ. (92)*

For the yogin, who has attained his fulfilment and who is an embodiment of guileless sincerity, where is licentiousness? Where is restraint? Where is determination of the truth of the Self?[Chapter 18 - Verse 92]

### Chapter 18 - Verse 93

आत्मविश्रान्तिर्तृप्तेन निराशेन गतार्तिना ।  
अन्तर्यदनुभूयते तत्कथं कस्य कथ्यते ॥९३॥

*ātma-viśrānti-tr̥ptena nirāśena gatārtinā,  
antaryad-anubhūyate tat-katham kasya kathyate. (93)*

How and to whom can be described, the inner experience of one who is desireless, who transcends all his sorrows and who is contented with his repose in the Self?

[Chapter 18 - Verse 93]

### Chapter 18 - Verse 94

सुप्तोऽपि न सुषुप्तौ च स्वप्नेऽपि शयितो न च ।  
जागरेऽपि न जागर्ति धीरस्तृप्तः पदे पदे ॥९४॥

*supto'pi na suṣuptau ca svapne'pi śayito na ca,  
jāgare'pi na jāgarti dhīrastṛptaḥ pade pade. (94)*

The wise one is not asleep, even when in deep sleep. He is not lying down, even when dreaming. He is not awake, even in his waking state. He is contented under all conditions.[Chapter 18 - Verse 94]

### Chapter 18 - Verse 95

ज्ञः सचिन्तोऽपि निश्चिन्तः सेन्द्रियोऽपि निरिन्द्रियः ।  
सबुद्धिरपि निर्बुद्धिः साहङ्कारोऽनहंकृतिः ॥९५॥

*jñāḥ sacinto'pi niścintaḥ sendriyo'pi nirindriyaḥ,  
sabuddhirapi nirbuddhiḥ sāhaṅkāro'naḥaṅkṛtiḥ. (95)*

The Man of Wisdom is devoid of thoughts even when he thinks. He is devoid of sense organs even though he possesses them. He is devoid of intelligence even though endowed with an intellect. He is devoid of egoism even though he possesses an ego.[Chapter 18 - Verse 95]

### Chapter 18 - Verse 96

न सुखी न च वा दुःखी न विरक्तो न सङ्गवान् ।  
न मुमुक्षुर्न वा मुक्तो न किञ्चिन्न च किञ्चन ॥९६॥

*na sukhī na ca vā duḥkhī na virakto na saṅgavān,  
na mumukṣurna vā mukto na kiñcinna ca kiñcana. (96)*

The wise one is neither happy nor miserable, neither attached nor unattached, neither Liberated nor an aspirant for Liberation, he is neither this nor that.[Chapter 18 - Verse 96]

### Chapter 18 - Verse 97

विक्षेपेऽपि न विक्षिप्तः समाधौ न समाधिमान् ।  
जाड्येऽपि न जडो धन्यः पाण्डित्येऽपि न पण्डितः ॥९७॥

*vikṣepe'pi na vikṣiptaḥ samādhau na samādhimān,  
jāḍye'pi na jāḍo dhanyaḥ pāṇḍitye'pi na paṇḍitaḥ. (97)*

The blessed one is not distracted even in distraction. He is not in meditation even in samādhi. He is not dull even in a state of dullness. And he is not learned, even though possessed of learning.[Chapter 18 - Verse 97]

### Chapter 18 - Verse 98

मुक्तो यथास्थितिस्वस्थः कृतकर्तव्यनिर्वृतः ।  
समः सर्वत्र वैतृषण्यान्न स्मरत्यकृतं कृतम् ॥९८॥

*mukto yathā-sthiti-svastaḥ kṛta-kartavya-nirvṛtaḥ,  
samaḥ sarvatra vaitṛṣṇyānna smaratyakṛtaṁ kṛtam. (98)*

The Liberated one, who abides in the Self under all conditions, is released from the idea of actions and of duty. He is the same everywhere and due to the absence of desires in him, does not brood over what he has done and what he has not done.[Chapter 18 - Verse 98]

### Chapter 18 - Verse 99

न प्रीयते वन्द्यमानो निन्द्यमानो न कुप्यति ।  
नैवोद्विजति मरणे जीवने नाभिनन्दति ॥९९॥

*na prīyate vandyamāno nindyamāno na kupyati,  
nairvodvijati maraṇe jīvane nābhinandati. (99)*

The Liberated in life does not feel pleased when praised nor does he feel annoyed when blamed. He neither rejoices in life nor fears death.[Chapter 18 - Verse 99]

### Chapter 18 - Verse 100

न धावति जनाकीर्णं नारण्यमुपशान्तधीः ।  
यथा तथा यत्र तत्र सम एवावतिष्ठते ॥१००॥

*na dhāvati janākīrṇaṁ nāraṇyam-upaśāntadhīḥ,  
yathā tathā yatra tatra sama evāvatiṣṭhate. (100)*

The serene minded Master seeks neither the crowded place nor the solitude of the forest. He remains the same under any condition, in any place. [Chapter 18 - Verse 100]

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# **CHAPTER 19**

***8 Verses***

## Chapter 19 - Verse 1

जनक उवाच

तत्त्वविज्ञानसन्दंशमादाय हृदयोदरात् ।  
नानाविधपरामर्शशल्योद्धारः कृतो मया ॥१॥

*janaka uvāca*

*tattva-vijñāna-sandaṁśam-ādāya hṛdayodarāt,  
nānāvidha-parāmarśa-śalyoddhāraḥ kṛto mayā. (1)*

Janaka said: Using the pincers of knowledge of Truth, from the innermost recesses of my heart, I have extracted the thorn of adverse opinions.[Chapter 19 - Verse 1]

## Chapter 19 - Verse 2

क्व धर्मः क्व च वा कामः क्व चार्थः क्व विवेकिता ।  
क्व द्वैतं क्व च वाऽद्वैतं स्वमहिम्नि स्थितस्य मे ॥२॥

*kva dharmaḥ kva ca vā kāmāḥ kva cārthāḥ kva vivekitā,*

*kva dvaitam kva ca vā'dvaitam svamahimni sthitasya me. (2)*

Where is piety? Where is desire? Where is wealth? Where indeed is conscience? Where is duality and where, again, is non-duality? for me who abides in my own grandeur.

[Chapter 19 - Verse 2]

## Chapter 19 - Verse 3

क्व भूतं क्व भविष्यद्वा वर्तमानमपि क्व वा ।  
क्व देशः क्व च वा नित्यं स्वमहिम्नि स्थितस्य मे ॥३॥

*kva bhūtaṁ kva bhaviṣyadvā vartamānamapi kva vā,*

*kva deśaḥ kva ca vā nityam svamahimni sthitasya me. (3)*

Where is the past? Where is the future? Where, even, is the present? Where is space? Where, even, is eternity for me who abide in my own grandeur.[Chapter 19 - Verse 3]

### Chapter 19 - Verse 4

क्व चात्मा क्व च वाऽनात्मा क्व शुभं क्वाशुभं तथा ।  
क्व चिन्ता क्व च वाऽचिन्ता स्वमहिम्नि स्थितस्य मे ॥४॥

*kva cātmaṁ kva ca vā'nātmā kva śubhaṁ kvāśubhaṁ tathā,  
kva cintā kva ca vā'cintā svamahimni sthitasya me. (4)*

Where is the Self? Where is the not-Self? Where, similarly, are good and evil? Where is anxiety or non-anxiety for me, who abide in my own grandeur.[Chapter 19 - Verse 4]

### Chapter 19 - Verse 5

क्व स्वप्नः क्व सुषुप्तिर्वा क्व च जागरणं तथा ।  
क्व तुरीयं भयं वापि स्वमहिम्नि स्थितस्य मे ॥५॥

*kva svapnaḥ kva suṣuptirvā kva ca jāgaraṇaṁ tathā,  
kva turīyaṁ bhayaṁ vāpi svamahimni sthitasya me. (5)*

Where is dream? Where is deep sleep? Where is wakefulness? And also where is the fourth state of Consciousness? Where is even fear for me, who abide in my own grandeur?  
[Chapter 19 - Verse 5]

### Chapter 19 - Verse 6

क्व दूरं क्व समीपम् वा बाह्यं क्वाभ्यन्तरं क्व वा ।  
क्व स्थूलं क्व च वा सूक्ष्मं स्वमहिम्नि स्थितस्य मे ॥६॥

*kva dūraṁ kva samīpam vā bāhyaṁ kvābhyantaraṁ kva vā,  
kva sthūlaṁ kva ca vā sūkṣmaṁ svamahimni sthitasya me. (6)*

Where is distance? Where is nearness? Where is outside? Where is inside? Where is the gross and where is the subtle for me, who abide in my own grandeur?[Chapter 19 - Verse 6]



### Chapter 19 - Verse 7

क्व मृत्युर्जीवितं वा क्व लोकाः क्वास्य क्व लौकिकम् ।  
क्व लयः क्व समाधिर्वा स्वमहिम्नि स्थितस्य मे ॥७॥

*kva mṛtyurjīvitam vā kva lokāḥ kvāsya kva laukikam,  
kva layaḥ kva samādhirvā svamahimni sthitasya me. (7)*

Where is life or where is death? Where are the worlds or where are the worldly relations?  
Where is dissolution of consciousness? Where is samādhi for me, who in my own grandeur  
abide?[Chapter 19 - Verse 7]

### Chapter 19 - Verse 8

अलं त्रिवर्गकथया योगस्य कथयाऽप्यलम् ।  
अलं विज्ञानकथया विश्रान्तस्य ममात्मनि ॥८॥

*alam trivargakathayā yogasya kathayā'pyalam,  
alam vijñānakathayā viśrāntasya mamātmani. (8)*

For me, who repose in the Self, talks about the three 'goals of life' are useless; talks about yoga  
are purposeless and even talks about direct knowledge are needless![Chapter 19 - Verse 8]

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# **CHAPTER 20**

***14 Verses***

## Chapter 20 - Verse 1

जनक उवाच

क्व भूतानि क्व देहो वा क्वेन्द्रियाणि क्व वा मनः ।  
क्व शून्यं क्व च नैराश्यं मत्स्वरूपे निरञ्जने ॥१॥

*janaka uvāca*

*kva bhūtāni kva deho vā kvendriyāṇi kva vā manaḥ,  
kva śūnyam kva ca nairāśyam matsvarūpe nirañjane. (1)*

Janaka said: Where are the five great elements and where is the body? Where are the organs and where is the mind? Where is the void and where is despair for me, who am by nature stainless?[Chapter 20 - Verse 1]

## Chapter 20 - Verse 2

क्व शास्त्रं क्वात्मविज्ञानं क्व वा निर्विषयं मनः ।  
क्व तृप्तिः क्व वितृष्णत्वं गतद्वन्द्वस्य मे सदा ॥२॥

*kva śāstram kvātmavijñānam kva vā nirviṣayam manaḥ,  
kva tṛptiḥ kva vitṛṣṇatvam gata-dvandvasya me sadā. (2)*

Where are the scriptures? Where is the knowledge of the Self? Where is the mind detached from the sense objects and where is contentment? Where is desirelessness for me, who has transcended the duality of the pairs of opposites?[Chapter 20 - Verse 2]

## Chapter 20 - Verse 3

क्व विद्या क्व च वाऽविद्या क्वाहं क्वेदं मम क्व वा ।  
क्व बन्धः क्व च वा मोक्षः स्वरूपस्य क्व रूपिता ॥३॥

*kva vidyā kva ca vā'vidyā kvāham kvedaṁ mama kva vā,  
kva bandhaḥ kva ca vā mokṣaḥ svarūpasya kva rūpitā. (3)*

Where is Knowledge and where is 'ignorance'? Where is I? Where is 'this' and where is 'mine'? Where is bondage and where is Liberation? Where is an attribute to the essential nature Of my infinite Self?[Chapter 20 - Verse 3]

## Chapter 20 - Verse 4

क्व प्रारब्धानि कर्माणि जीवन्मुक्तिरपि क्व वा ।  
क्व तद्विदेहकैवल्यं निर्विशेषस्य सर्वदा ॥४॥

*kva prārabdhāni karmāṇi jīvanmuktirapi kva vā,  
kva tad-vidēha-kaivalyaṁ nirviśeṣasya sarvadā. (4)*

Where are prārabdha karmas? Where is Liberation in life, and where is even Liberation at death for me, the ever undifferentiated?[Chapter 20 - Verse 4]

## Chapter 20 - Verse 5

क्व कर्ता क्व च वा भोक्ता निष्क्रियं स्फुरणं क्व वा ।  
क्वापरोक्षं फलं वा क्व निःस्वभावस्य मे सदा ॥५॥

*kva kartā kva ca vā bhoktā niṣkriyaṁ sphuraṇaṁ kva vā,  
kvāparokṣaṁ phalaṁ vā kva niḥsvabhāvasya me sadā. (5)*

Where is the 'doer' or the 'enjoyer'? Where is the cessation of thoughts or the rising of thoughts? Where is direct knowledge or reflected knowledge for me, who am ever devoid of natural attributes?[Chapter 20 - Verse 5]

## Chapter 20 - Verse 6

क्व लोकः क्व मुमुक्षुर्वा क्व योगी ज्ञानवान् क्व वा ।  
क्व बद्धः क्व च वा मुक्तः स्वस्वरूपेऽहमद्वये ॥६॥

*kva lokaḥ kva mumukṣurvā kva yogī jñānavān kva vā,  
kva baddhaḥ kva ca vā muktaḥ sva-svarūpe'ham-advaye. (6)*

Where is the world and where is the seeker after Liberation? Where is the man of contemplation and where is the Man of Realisation? Where is the bound man and where is the Liberated man for me, who am non-dual by nature?[Chapter 20 - Verse 6]

## Chapter 20 - Verse 7

क्व सृष्टिः क्व च संहारः क्व साध्यं क्व च साधनम् ।  
क्व साधकः क्व सिद्धिर्वा स्वस्वरूपेऽहमद्वये ॥७॥

*kva sṛṣṭiḥ kva ca saṁhāraḥ kva sādhyam kva ca sādhanam,  
kva sādhaḥ kva siddhirvā sva-svarupe'ham-advaye. (7)*

Where is creation and where is destruction? Where is the end and where is the means? Where is the seeker and where is the accomplishment for me, abiding in my own non-dual nature?

[Chapter 20 - Verse 7]

## Chapter 20 - Verse 8

क्व प्रमाता प्रमाणं वा क्व प्रमेयं क्व च प्रमा ।  
क्व किञ्चित् क्व न किञ्चिद्वा सर्वदा विमलस्य मे ॥८॥

*kva pramātā pramāṇam vā kva prameyam kva ca pramā,  
kva kiñcit kva na kiñcidvā sarvadā vimalasya me. (8)*

Where is the 'knower' and where is the 'means to knowledge'? Where is the 'object of knowledge' and where is the objective knowledge? Where is 'anything' and where is 'nothing' for me, who am 'ever pure'? [Chapter 20 - Verse 8]

## Chapter 20 - Verse 9

क्व विक्षेपः क्व चैकाग्र्यं क्व निर्बोधः क्व मूढता ।  
क्व हर्षः क्व विषादो वा सर्वदा निष्क्रियस्य मे ॥९॥

*kva vikṣepaḥ kva caikāgryam kva nirbodhaḥ kva mūḍhatā,  
kva harṣaḥ kva viṣādo vā sarvadā niṣkriyasya me. (9)*

Where is distraction and where is concentration? Where is sure knowledge and where is delusion? Where is joy and where is sorrow for me, who am ever the actionless?

[Chapter 20 - Verse 9]

## Chapter 20 - Verse 10

क्व चैष व्यवहारो वा क्व च सा परमार्थता ।  
क्व सुखं क्व च वा दुःखं निर्विमर्शस्य मे सदा ॥१०॥

*kva caiṣa vyavahāro vā kva ca sā paramārthatā,  
kva sukham kva ca vā duḥkham nirvimarśasya me sadā. (10)*

Where is activity in the state of relativity and where is the state of the Absolute? Where is happiness and where is misery for me, who am ever beyond any discursive thought?  
[Chapter 20 - Verse 10]

## Chapter 20 - Verse 11

क्व माया क्व च संसारः क्व प्रीतिर्विरतिः क्व वा ।  
क्व जीवः क्व च तद्-ब्रह्म सर्वदा विमलस्य मे ॥११॥

*kva māyā kva ca saṁsāraḥ kva prītirviratiḥ kva vā,  
kva jīvaḥ kva ca tad-brahma sarvadā vimalasya me. (11)*

Where is illusion and where is the world of change? Where is attachment and where is detachment? Where is jēva and what is Brahman for me, who am ever pure?  
[Chapter 20 - Verse 11]

## Chapter 20 - Verse 12

क्व प्रवृत्तिर्निवृत्तिर्वा क्व मुक्तिः क्व च बन्धनम् ।  
क्व कूटस्थनिर्विभागस्य स्वस्थस्य मम सर्वदा ॥१२॥

*kva pravṛttirnivṛttirvā kva muktiḥ kva ca bandhanam,  
kūṭasthanirvibhāgasya svasthasya mama sarvadā. (12)*

Where is activity? Where is inactivity? Where is Liberation? and where is bondage for me, who am immutable and indivisible, and ever established in the Self?[Chapter 20 - Verse 12]

## Chapter 20 - Verse 13

क्वोपदेशः क्व वा शास्त्रं क्व शिष्यः क्व च वा गुरुः ।  
क्व चास्ति पुरुषार्थो वा निरुपाधेः शिवस्य मे ॥१३॥

*kvopadeśaḥ kva vā śāstram kva śiṣyaḥ kva ca vā guruḥ,  
kva cāsti puruṣārtho vā nirupādheḥ śivasya me. (13)*

Where are instructions or where are scriptural injunctions? Where is the disciple and where is the preceptor? Where, indeed, is the 'goal of life' for me, who is the absolute Good (Çiva), free from all limitations? [Chapter 20 - Verse 13]

## Chapter 20 - Verse 14

क्व चास्ति क्व च वा नास्ति क्वास्ति चैकं क्व च द्वयम् ।  
बहुनाऽत्र किमुक्तेन किञ्चिन्नोत्तिष्ठते मम ॥१४॥

*kva cāsti kva ca vā nāsti kvāsti caikaṁ kva ca dvayam,  
bahunā'tra kimuktena kiñcinnottiṣṭhate mama. (14)*

Where is existence or where is 'non-existence'? Where is the one (unity) and where is duality? What need is there to say more? Nothing indeed emanates from me. [Chapter 20 - Verse 14]